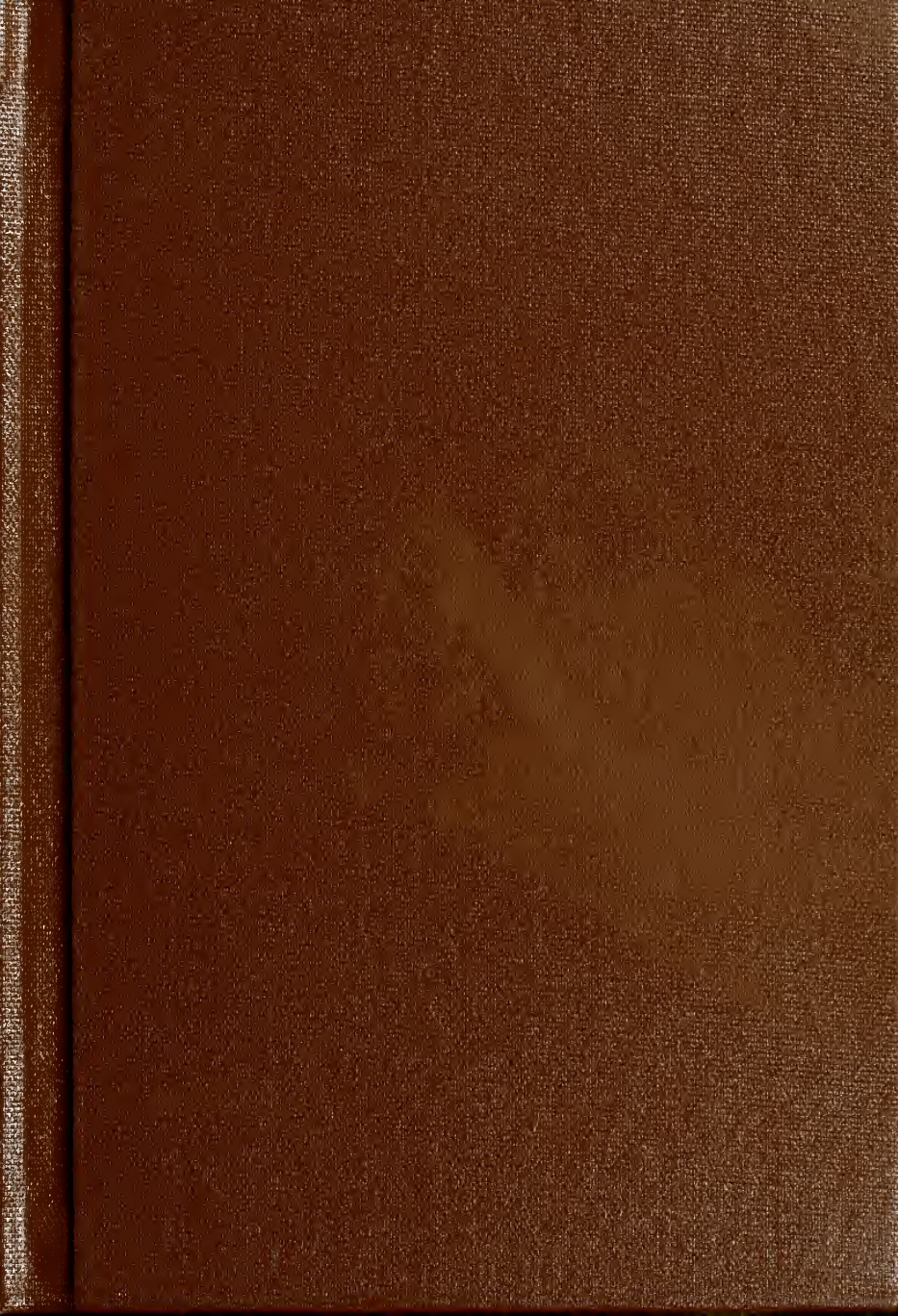




REILLY, MARY FRENCH.
A CENTURY OF HISTORY OF THE
WALNUT STREET PRESBYTERIAN
CHURCH.

A Century of History

of the

Walnut Street Presbyterian Church

of

Evansville, Indiana

With Sketches of it's Pastors, Officers, and
Prominent Members and Reminiscences
of Early Times

Part I. By Mary F. Reilly

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History of the Walnut Street Presbyterian Church

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PART I.

DEDICATION

*To the memory of the friends of long ago,
and to the members of Walnut Street Church,
this volume is affectionately dedicated by*

MARY F. REILLY.



MRS. MARY F. REILLY

Historian of Part I.

CONTENTS PART 1.

1. Foreword—Mrs. Mary F. Reilly.
2. Documents of Trustees.
3. Other Denominations.
4. The Little Church on the Hill.
5. Rev. Calvin Butler 1831.
Rev. McAfee.
6. Rev. Jeremiah R. Barnes 1838.
7. Prominent Members.
8. Rev. Samuel K. Sneed 1846
Rev. A. E. Lord 1848.
9. Rev. Wm. H. McCarer 1849.
10. Pillars of the Church” and “Honorable Women.”
11. Rev. J. P. E. Kumler 1868.
Rev. Samuel Carlisle 1872.
12. Rev. Charles Henry Foote, D. D., 1876
Rev. Alexander Sterritt.
13. Mr. and Mrs. John Shanklin.
14. Rev. J. Q. Adams, D. D., 1878
Rev. Seward M. Dodge 1881.
15. Mr. and Mrs. Samuel Orr, and Mrs. Farrell.
16. Hon. John W. Foster, and Mrs. Eliza McFerson.
17. Mrs. E. T. Drew.
18. Professor Tinker.
19. Rev L. M. Gilleland, D. D.
20. Elders and Earliest Members.
21. The Children.
22. Old Friends.

CHAPTER I.

“The great eventful present
hides the past,
but through the din
Of its loud life, hints and echoes
of the life behind steal in.”

In the address of Moses to the Israelites when he was about to retire to Mount Nebo, which was to be his final resting place, he exhorted them to rightly appreciate the “greatness” of God, who had in mercy brought them, notwithstanding their wanderings and shortcomings, safely thus far, saying “He found him (Israel) in a desert land, and in the waste howling wilderness; he led him about; he instructed him; he kept him as the apple of his eye.”

“As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him.” As if to emphasize more forcibly this beautiful and eloquent picture and add additional testimony to his assertions, he said: “Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee.” The condition of Israel when found in a desert land might well apply to the state of the church when first found in these western wilds, and the loving and watchful care that has been bestowed upon it finds a smile in the foregoing description.

It is now seventy years since the religious denomination worshipping in the Walnut street church had its first existence, and as there is not now living one of the members of that church, when first formed, we may conclude that by the time its Centennial anniversary arrives there will be none of even the early “fathers” or “elders” to tell of “these days of old.” In view of this fact, the writer and compiler of this book, who is probably the oldest person living who remembers any of its infancy, has thought that a short history might be of interest to some of its present and future mem-

bers, and offers this little volume as an anniversary greeting to the friends and members of Walnut Street Church with the hope that the history may be continued by some younger person in future years. If the events are recorded as they transpire, much more of interest will be preserved for a future volume than will be found in this, and it is hoped that in ten or fifteen years from this time some one will be found to have kept a record of the events and progress of the church who will add a second volume of the history of Walnut Street Church.

The circumstances surrounding this church in its earliest formation throw a halo about that event. Those who witnessed its early struggles for existence can remember too well the care and anxiety that filled the minds and hearts of those who were most deeply interested in its welfare. Religion of any kind had seemed to be a secondary consideration with the greater part of the then sparse population, their greatest efforts being required to minister to the temporal wants of their families. Those who had come from other places where they had enjoyed religious privileges had brought their religion with them and made use of it, in a private way, but when it became necessary for it to assume the form of dollars and cents for the public use it took on a new phase, and there were very few who felt that the money could be spared to pay a preacher or build a church.

In the year 1821 the Presbyterian church was organized under the direction of Rev. D. C. Banks, who was at that time pastor of a Presbyterian church in Henderson, Ky. The membership of the church consisted of ten or twelve persons, and as there was no particular place of worship or stated times appointed for services the church received no additions for a long time. There were occasional meetings in private houses—sometimes in an old log school house on the lower side of Locust street, between First and Second, and sometimes in a small log house located on First street between Oak and Mulberry, which is not now standing; it was removed many years ago to the lot of Mr. Wm. Dean, corner of First and Mulberry streets. This old building was erected for a private residence, but after the Presbyterian church was completed it was fitted up for a Baptist church. An old brick Court House, painted green, with no floor and with "puncheon" seats, was also a place where the faithful assembled to hear the word dispensed. During the week, the doors being left open, sheep and other animals sought shade, or refuge from inclement weather in these sacred

precincts. In winter time the luxury of a fire was considered necessary, which was built in a fire-place in the side of the wall, and the audience was often dissolved in tears, weeping, not so much on account of their own sins as for the shortcomings of the brick mason who built the miserable chimney, which sent more smoke through the building and audience than ascended heavenward. The upper part of this Court House was afterward finished into a comfortable room where the Episcopalians held service and where fairs and shows of different kinds were also held.

The "Apostolic Succession" of the present day would deem it sacrilegious to hold service in a place desecrated by ventriloquists, conjurers and prestidigitators.

A small brick school house was erected on the public square back of what is now 76 Main street. It was built the same year that the first church was, but was finished earlier and meetings were occasionally held in this. The Episcopal church was organized and its first service held in this school house, Bishop Kemper and Rev. Mr. Johnston, of Terre Haute, conducting the meeting.

At this meeting a very amusing incident took place, which was probably not put down in the records of that time, as it would have been impossible to describe it as it appeared. There had been no arrangement made for conducting the singing and it devolved upon the only two men present beside the Clergyman and Bishop to start the tune. Mr. Ira French, who was the only Episcopalian in the town, and Mr. Eperson, of the Methodist church, were the ones who conducted the singing. Mr. French deferred to Mr. Eperson, who started off in full voice on a short meter tune to the long meter hymn announced. It went very well till the first few words of the hymn were sung, but when the tune came to an end there were still words to sing. Of course it was expected they would stop in such a plight, but nothing daunted they held on to the last note and finished the line and continued on in this manner till three verses were sung. No one laughed and no one cried, but all laughed till they cried when they got out of the school house. Mr. French, on being asked why he continued singing under the circumstances, replied that he had appointed the chorister and he was bound to stand by him until the last. It was certainly the most ludicrous affair that ever happened at an Episcopal service.

Besides the school house there were but three other brick buildings in the place at this time, the Court House

and a two-story brick occupied by Mr. Edward Hopkins, the father of Mrs. Chas. Viele; also a two-story brick on Main street, where the old bank now stands. It was occupied by F. E. Goodsell, postmaster, and afterward by Judge Matthew Foster, father of Hon. John W. Foster, of Washington, and of Messrs. Alex., James and Will Foster, of Evansville.



CHAPTER II.

To the Rev. Calvin Butler, the people of Evansville were largely indebted for their first church edifice. Mr. Butler belonged to the Vincennes Presbytery, and was appointed to preach occasionally in this place. He urged the building of a church, and though there was but a feeble response at first to his project, with his characteristic courage and energy, he undertook the work of raising the money. There were, at that time, only about three hundred inhabitants, and none of them wealthy. The citizens who were most interested in building the church were Hon. Wm. Olmsted, Messrs. John Shanklin and Alanson Warner, whose wives were prominent members of the church, Mr. Luke Wood and Amos Clark, the latter a leading lawyer at that time, who subsequently removed to Texas.

We find among documents belonging to the church, one which shows that on April 20th, 1813, a subscription list was started, of which the following is a copy:

Original Building Subscription

The undersigned, being desirous to have a Presbyterian Meeting House for Evansville and its vicinity, promise to pay the sums severally annexed to our names, to trustees hereafter to be appointed by the subscribers. Said house to be 30x50 feet, of brick, with its walls 18 feet in height; to have eight windows with forty lights each of glass 10x12 in.; with two doors and a floor jointed, not planed; and a good roof.

Evansville, Ind., April 20th, 1831.

NAMES	AM'T.	NAMES	AM'T.
John Shanklin	\$100.00	Julius Harrison	5.00
A. Warner	50.00	Rich'd Browning	10.00
N. Rowley	20.00	Alex. Johnson	10.00
Calvin Butler	75.00	Marcus Sherwood	10.00
Luke Wood, \$25 cash		Archippus Gillett	10.00
\$25 labor	50.00	Daniel Tool, in tail-	
Wm. Olmsted, \$25		oring	5.00
cash, \$25 labor	50.00	Jno. W. Duncan, in	
Amos Clark	50.00	leather and cash ..	20.00
David Negley	25.00	Robert Barnes	10.00
James Lewis	25.00	Jno. W. Lilleston	3.00
John Mitchel	25.00	John Ingle	10.00
E. Hull, in labor	5.00	Levi Price, labor	10.00
Chas Fullerton	5.00	M. D. Robertson	2.50
S. Stevens, saddlery..	25.00		

(Not one of the above persons is now living.)

In pursuance of the above subscriptions, a meeting was held, which, by the following official record, organized the enterprise, by election of Trustees.

ELECTION OF TRUSTEES.

At a meeting of the subscribers for building a Presbyterian Meeting House in the town of Evansville, at the house of Alanson Warner, on the 23rd of April, for the purpose of electing Trustees, in pursuance of subscription, at which meeting David Negley was elected chairman, and James Lewis, secretary, the following persons were chosen Trustees: Amos Clark, Alanson Warner, and William Olmsted.

DAVID NEGLEY, Chairman.

JAMES LEWIS, Secretary.

Mr. Butler had interested himself so much in the church that he was permitted by the Presbytery to remove his place of residence to Evansville, and the above trustees, knowing that he intended making a visit to the east, hoping in some way to obtain help for building the church, gave him the following commission. The appeal is pathetic, while it shows that nothing but a strong desire to enjoy the comforts and consolations of the Gospel, could in their days of poverty, have caused them to give of their scanty means to such a cause.

THE COMMISSION.

Rev. Calvin Butler, Sir:—The undersigned having been appointed trustees for the purpose of procuring and appropriating funds to the building of a Presbyterian Meeting House, in the town of Evansville, have made the effort to obtain necessary subscription for that purpose, but are satisfied we will not be able to obtain sufficient funds in this vicinity, to accomplish the object. A number of individuals have shown by their subscriptions, the deep interest they feel in the accomplishment of so important a matter. This fact we believe will be equally obvious to others as to ourselves, when they are told that there are subscriptions from fifty to seventy-five dollars, by persons not worth more than from five to eight hundred dollars; yet, with all the exertion we can use, we believe we must fail in the undertaking, unless through your agency, we can procure assistance from some eastern friends. Knowing that you are about to make a journey through the eastern part of the United States, we have thought proper to request and authorize you in such manner, and at such times and places as you may think proper, to solicit assistance for the accomplishment of the before mentioned object. It is not our intention to build an expensive building, but one that will cost between \$1,200 and \$1,500; but even for this small sum we are compelled to solicit the assistance of our more blessed and wealthy friends. The importance of a place of public worship in Evansville will be acknowledged by all who are acquainted with its situation. At this time there is not a convenient or comfortable house in which to worship, in the town or its vicinity—not even a good school house. During the fall, winter and spring, owing to the uncertain and uncomfortable place of meeting, it may emphatically be said, that the cause of Zion mourns, because few attend her solemn feasts. In addition to this, the importance of the situation, both as a landing place for boats upon the Ohio River, the termination of stages, which travel up and down the Wabash River, renders this place a more central and suitable one for such a building than others between the falls and the mouth of the Ohio River. As there is no other place of equal importance in these two points of view, we therefore hope, if it is consistent with your views, that you will use your endeavors to procure the necessary assistance, and any donation in furtherance of our designs, will be thankfully received and

faithfully appropriated.

WM. OLMSTEAD,
A. WARNER,
AMOS CLARK.

Evansville, Ind., April, 1831.

The funds raised by Mr. Butler of friends in the East enabled the Trustees to go forward with the enterprise, and the manner in which Mr. Butler and the donors intended they should be expended, the following receipt found among the church papers conclusively shows:

"Rec'd of Rev. Calvin Butler, Three Hundred Dollars, which we pledge ourselves shall be sacredly appropriated for the purpose of building a Presbyterian Meeting House in the town of Evansville.

AMOS CLARK,
WM. OLMSTEAD,
A. WARNER,

Trustees of the Society.

There is also among the church papers a title bond given by John B. Stinson, a Baptist preacher in which he binds himself to convey to these Trustees the lots upon which the church was built: "In and for the consideration of one hundred dollars," which at that time was the fair valuation of the property.

There is also the deed itself, by which John B. Stinson actually conveys the property to said Trustees, stating in exact language: "To the Trustees of the Presbyterian church and congregation."

The building contracts specify that the church to be built is to be a "Presbyterian Meeting House." The mason's contract, dated January 14th, 1832, reads as follows:

"It is agreed between Amos Clark, Wm. Olmsted and Alason Warner, Trustees of the Evansville Presbyterian church and congregation of the one part, and John H. Campbell of the other part as follows, to-wit: The said Trustees agree to furnish brick, lime and sand for building the walls of the Presbyterian Meeting house, in Evansville."

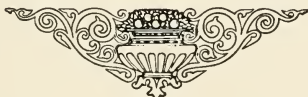
Another contract dated April 17th, 1832, begins as follows:

"Article of agreement between James Ring of the one part, and the Trustees of the Presbyterian church and their successors on the other part, witnesseth that the said Ring agrees to frame the timbers and put on the roof of the Pres-

byterian Meeting house now building in Evansville;" and the following receipt shows that the brick were also provided:

"Received Evansville, October 26th, 1831, of A. Warner, Trustee, for the Evansville Presbyterian church and congregation in Evansville, one hundred and seventy-seven dollars sixty-two and a half cents, for which I have delivered s'd Warner and the other Trustees a kiln of brick, in the town of Evansville, supposed to be 65 thousand, and bind myself to make that amount up by the first day of May next, should they fall short.

BARNEY CODY."



CHAPTER III.

From the foregoing papers it will be seen that the church was fully designed to be a Presbyterian church. When the subscription paper was actually in circulation, those who solicited the donation were instructed by the Trustees to say that when there were no Presbyterian services in the church the use of it by any other Evangelical denomination would be gladly granted, and this promise was fulfilled and no instance can be referred to when it was refused.

For six years after its erection other denominations did use it more than the one to whom it belonged, as after Mr. Butler left, the church was for some years without a regular pastor. This gave rise to the idea, with some, that it was a Union church, which was never the case, except through courtesy and friendly feeling which always prevailed with our pastors towards other denominations. Here is a quotation from a sermon of our late, well beloved pastor, McCarer, in speaking on the subject: "I remember the words of the Master when he said: 'A new commandment, give I unto you that ye love one another.' I wish to dwell in unity with all my brethren in Christ. And I say this more cordially, because in calling to remembrance the former time there arise before my vision scenes of blessed Christian intercourse, and I love above any mere denominationalism, all who bear the image of the Savior, and are thus members of one spiritual body."

In speaking of the brethren who had frequently occupied the pulpit of his church, he said: "Within these walls our Methodist brethren often met, and we mingled with them our sacrifice of praise and rejoicing."

The venerable Father Wheeler, whom many still remember, also Father Parrett, both godly men, whom everyone honored, had their appointments for months together in this house of worship. These two good men were both English, with a strong Yorkshire accent. Some persons will yet remember the deep, sonorous tones of Father Wheeler's

voice when he prayed, as he never forgot to: "Hopen now thy beneficent, and, hand pour (pronounced power) out thy blessings hupon hus." His manner was so impressive, that one felt the real presence of Him whom he addressed. He frequently spoke of the Almighty as the great "High Ham." His preaching was sound and spiritual, and his memory is a precious boon.

The peaceful and benign face of Father Parrett comes before me as he humbly and modestly rose in the pulpit, and in the same low tone proceeded to read his text, and give the heads and divisions of his subject. As he proceeded, he became more enthusiastic, and in the close of his sermon was truly eloquent. His words were of peace and good will to all.

Then there were the two Baptist brothers, John B. and Benoni Stinson. The voice of the latter, one heard, would never be forgotten. They were good men, but persons of whom it might sometimes be said, that they had more religion than discretion. They were uneducated sons of toil, and the vigorous efforts put forth through the week to fell the trees and till the soil, extended into the services of Sabbath, and while the words of truth and righteousness were delivered in stentorian voice, after the manner of many of the preachers of that day, the gestures were most expressive. The bible was taken up and laid down with great force, and the pulpit pounded with excessive vehemence, which gave an impressiveness to their sermons, which, to those accustomed to such preaching, was relished and approved. Their religion was genuine, no doubt, for they were highly respected in the community. Devout ministers of the Cumberland Presbyterian Church, also preached in the "Church on the Hill," as it was called, and held their stated congregational meetings there. Rev. Benjamin Hall, one of their best preachers, was always welcomed by all denominations who came to that church to hear him.

The building and completion of a church in those days, was a great event, and the congregation was as proud and happy as they held their first service in this humble edifice, as those who now worship under frescoed ceilings, where the light through memorial and stained glass windows shines upon them.

CHAPTER IV.

The Church on the Hill stood on the highest elevation in or about the place, being surrounded with forest trees, and as much of the land was low, a good part of the year found the water standing in pools in all directions; the ground was just marsh most of the time. Where Strouse & Bros. building on Second Street now stands, was the site of the church, which can scarcely be realized, as the hill has disappeared in the grading of the streets. It was of modest dimensions, 30x50 feet, without the least attempt at ornamentation, and cost \$1,300. The first set of seats were of plank with part of the bark left on them, smoothed off on one side and without backs; large hickory sticks being driven in for legs. After a while these were superseded by plain pine seats, also without backs. The pulpit was a dry goods box covered with green baize. Subsequently seats with backs were introduced and a plain oblong pulpit took the place of the dry goods box. It was paneled and painted white, and so high that the good man who addressed the congregation was completely obscured from view when he took his seat, and his meditations could not be disturbed by the eyes of anyone being upon him. When he rose up in the pulpit he made a sort of a "Jack-in-the-box" appearance, or, as one of the pastors said, "he seemed to be sending forth missiles of the Gospel from a stronger frontier block house," but after a time this pulpit was relieved from duty, and one more sightly filled its place. The edifice was lighted with tallow candles placed in an arrangement made by the tinner, the back of which answered as a reflector, and one was hung at each side of the large windows, where the tallow dripped gracefully upon the window sill, where persons leaned their elbows during service and found their clothing ruined when they went home. The choir occupied the long seats by the side of the pulpit.

The good people of New England had responded to the call for aid, and those who had no money to give, gave some article which they considered a luxury, that they could do

without. Articles of jewelry and bead reticules, which had just come into style, costing from \$5 to \$12, were cheerfully given by conscientious women and disposed of for money on Mr. Butler's return. One of these reticules is still in existence. The whole amount collected in the East was \$300,00, which with the sum of the subscriptions was not sufficient to clear the church of debt, and then as now the women came to the rescue and through the instrumentality of sewing societies and fairs the money was raised by which the debt was paid. The sewing society was a pleasant feature of those days. The gentlemen became members and paid their initiation fee, some in money, others in articles out of their stores. Mr. Willard Carpenter paid his in ribbon, and there was no end to the pin-cushions, needle-books, fancy aprons, night-caps and genuine good articles that were sold at the fairs. Ready made articles of clothing were kept always on hand for sale at any time, which was a great convenience and furnished quite a revenue. The society was also a benevolent organization. If any one was ill or had sickness in their family the ladies met and sewed for them, making up their family clothing for the season, and if any sick or destitute person came within the knowledge of the society, goods were bought and made up for their families. The society, while helping to pay the debt on the church, assisting the poor and keeping up the current expenses of the church, did not forget the Missionary cause, and in 1837 reached the point of being able to send \$30.00 to the American Board of Foreign Missions, and in 1839 it sent \$37.50. In 1840 the sum contributed was \$84.94 for which thanks were received and an earnest appeal for a continuance of the interest in the cause. But the calls at home next claimed our attention and the contributions to that cause as a society ceased.

The Episcopalians, who had heretofore been members of the society, formed one of their own and the funds on hand at the time were divided with them.

These were the days of small things. There was very little money in the country at that time. Trade was carried on in a great measure by barter. While no one suffered from want, the "picayunes" were very scarce, and people paid their debts in what they had, if it happened to be anything the creditor needed or could dispose of to advantage. For instance, a person would take his pay in hoop-iron, sell it for churns and swap the churns for groceries. Every one had his own garden and raised his own fowls and meat, and then families who raised more vegetables, poultry and grain

or had more butter or lard than they could use, would join together and load a flat-boat for New Orleans, and after a long, tedious voyage of the boat they would have coffee, sugar and molasses returned to them for what they had sent. A comfortable living was thus secured, although luxuries were scarce.

The most serious inconvenience the people suffered was the want of good water, the river water being all that could be obtained till 1835, when the first cistern was built by Mr. Ira French, who had bought the patent-right to build cisterns in this county. The cistern was built for Mr. John Shanklin and held 200 barrels of water, which was considered the greatest luxury ever known in the place.

Before this time the water for drinking and cooking purposes was kept in jars in the cellar to cool and settle. No ice or beer was to be had then either, and no one felt the need of the latter.

These last few items are mentioned to show the great changes that have taken place in Evansville since that time, also why it seemed a much greater undertaking to build a church then than it does now. One of our citizens gives more now as one subscription than the whole cost of this first Presbyterian Church.



CHAPTER V.

REV. CALVIN BUTLER.

The first Pastor of the First Church in Evansville.

In Chester, Pt., on August 23d, 1827, the Rev. Calvin Butler was married to Miss Malvina French, and soon after started as a missionary to a home in the West. Mr. Butler had finished a College course at Middlebury, Vt., and graduated in Theology at Andover, Mass., Theological Seminary. He was a thorough scholar, reading and translating seven different languages, for which he found but little use in this new country, where even the English language, as then spoken in this region, was almost a new dialect to an educated person. He was a man of uncommon energy and ability to surmount obstacles. When we think of the hardships endured by the early ministers in the West, the anxiety they must have suffered, and compare their lives with those of the more fortunate ministers of the present day, we may truly think of the latter that "their lines have fallen to them in pleasant places," and that they are "carried to the skies on flowery beds of ease."

At the time Mr. Butler came to the West there was no public conveyance and no regular stage routes in the direction he wished to come, so he and his wife were obliged to make the journey in a carriage of their own, bringing their baggage with them, which consisted of only their clothing and a library of valuable books, which, through much tribulation, they managed to bring safely. The journey occupied nine weeks and some parts of it was through forests where the trees were only blazed to show the way, as there was not travel enough to make a road, and often they were obliged to hew their way through the forests where the trees had been blown down across the road, which rendered it impassable. Reared amid the comforts and luxuries of a New England home, the wife of this missionary had known nothing of hardships, but bravely she bore the trip. She was known to say that she shed tears but once in all these



Rev. Calvin Butler.

long nine weeks, which the journey occupied, and that was once when her husband was chopping the way through the woods. It was growing late and the fear of not reaching a place of safety before dark made her nervous, as at that time, the forests were not safe from wild beasts.

The field of labor to which Mr. Butler was appointed on his first coming to the West comprised the two towns of Vincennes and Princeton, preaching alternately every two weeks at one of these places. His residence being at Princeton he was obliged to make the trip to Vincennes on horseback through all kinds of bad weather and bad roads such as are found in new countries. He belonged to the Vincennes Presbytery, and after preaching for three years in the above named places he was appointed by that body to preach in Evansville, to which place he removed with his family. He bought a small tract of land, about twelve acres, one mile from the center of town on the Princeton road, where the first County asylum was afterward built, and with his own hands, almost entirely, he erected for himself a comfortable house. With cultivating his few acres of land, keeping his own cow and poultry he managed with a very small salary from the Missionary society and very slim contributions from the people, to make a comfortable living.

Mr. Butler seemed particularly adapted to the position in the new country, of establishing and encouraging churches in whatever new field he labored. He was cheerful and hopeful under all discouragements that came in his way. He was never known to make an engagement that was not promptly fulfilled, and he spent hours in labor while others were taking their ease. Industrious habits and punctuality were strong features in his character. He educated one of his sons at Crawfordsville College, Hon. John M. Butler, of Indianapolis. He had also another son, Anson R. Butler, who lives in De Witt, Iowa.

In 1834 Mr. Butler was appointed to take charge of a church at Washington, Ind., to which place he removed, and to his clerical duties he added those of a school he established, which at that time was considered the best in the state. He was much beloved and respected by his church and congregation. A few years later he moved to Boonville, Warrick County, Indiana, where he also did a good work. From this place his excellent and lovely wife was called to a better home. Her life had been all that a Christian's should be, kind and gentle, desiring more the comfort and pleasure of those around her than her own, visiting the

sick, bringing words of consolation to the afflicted, cheering every one with her presence wherever she went; a pure and useful life was exchanged for a blessed immortality.

Mr. Butler, in due course of time, formed a union with another excellent woman, Miss Catherine Smith, of Boonville, and with his family removed again to a place without a church, a small town not far from St. Louis, where his last work was to assist in establishing a church. After ten more years of faithful and successful service he passed to his reward.

REV. MR. M'AFEE.

After the year 1834 the church enjoyed, temporarily, the preaching of Rev. Mr. McAfee, who was at the same time laboring in Henderson, preaching there alternately every two weeks. He was a young man who had just entered the ministry. He preached excellent sermons, full of fire and pathos. Life was fresh and bright to him and the way to peace and happiness seemed easy and delightful. The experience of after years may have made a change in his views. He may have found that there were obstacles in the way of a perfect life of which he had never dreamed, and perhaps he found some system of theology by which these obstacles could be overcome. But a knowledge of his history closed when his labors here ended. He seemed a devout Christian, was a pleasant social companion and was highly esteemed as a minister of the gospel. His home was Elkton, Ky., and all efforts to hear from him have proven futile. He has probably fulfilled his life's mission and "rests from his labors." More than fifty years have elapsed since he was in Evansville and it is doubtful if any one but the writer now remembers him. Will any one remember those of us who are now here, fifty years hence?

CHAPTER VI.

It will give the reader great pleasure to find an account of the pastorate of the second minister of this church in his own words. The days of his life having been prolonged more than a decade past the "three-score years and ten," being at this time 82 years of age, a hearty, well preserved man, vigorous in intellect and a living example of one who has kept the commands of God, to whom the promise was given. "that thy days may be long upon the land which the Lord thy God hath given thee."

REV. JEREMIAH R. BARNES.

"In the fall of 1836 I landed with my wife in Evansville, to spend the Sabbath, not knowing any one or whether we should find preaching there. We were on our way to Illinois to meet the expectations of a friend and supply an open field there. I preached on the Sabbath in the little brick church on the only hill in Evansville, about fifteen feet above the level, and then the only house of worship in the place, and indeed the only one nearer than Princeton, a distance of twenty miles. The most notable thing about this little church was the largeness of its windows, as if the light of the sun and the free breezes were to be its first if not its best endowment. The pulpit was a large dry goods box, behind which I stood; the seats without cushions and with only a stay for the shoulders, which were better calculated to keep the hearers awake than the preachers voice. The singing was more sincere and devout than artistic. But the people seemed bright and interested in my sermon and met me at the close of the services with cordiality and we were soon no longer strangers. Learning who we were and that we had come West to grow up with the people and do good as we found opportunity, they urged us to cast in our lot with them. The sisters soon gathered around my wife and found that she had to a large extent the chief glory of womanhood, the power to make warm friends and



Rev. Jeremiah R. Barnes, in 1836.

keep them. The simple sincerity of her piety, the largeness of her faith, together with her bright intelligence gained the confidence and co-operation of all.

"The place at that time was indulging in large expectations of growth and prosperity from the canal which was in progress and was to terminate there. The population at that date was supposed to be something over 2,000. The back country was good, heavily timbered but not well settled.

"There seemed to be lawyers and doctors enough for a large city, their range for practice was wide and all seemed to have enough to do, the roads in winter anything but inviting. My first knowledge of corduroy roads was gained from one leading to Stringtown, which place had the advantage of being on a hill and not in a valley, but not out of the mud, as the clay sub-soil found its way easily on top in wet weather and made the bootblack a desirable institution.

"The cause of education was mostly in the hands of the good Elder Chute, who was for some years the chief, if not the only pedagogue. I was for some time the only resident minister except Brother Parrett and Brother Wheeler, local Methodist preachers, good Englishmen who did valuable service in the early days. The little brick church had now become the gathering place for all denominations, who took turns in edifying the people. Brother Hunter, a Cumberland Presbyterian minister was known as the chief "Son of Thunder," and when he came all felt the need of larger quarters. He was a grand camp meeting preacher and made the woods resound.

"It was not long before other denominations found places for regular worship and left us in full possession of the church. 'Old Aunt Jenny,' a slave from Virginia, was the sexton and the only colored person in the place. She did very well, only when the long stove pipe swayed out of line and sprung a leak then her white eyes and teeth showed her in trouble. The pulpit that followed the dry goods box was a primitive model and would bear all the pounding that Brother Hunter could give it and afforded a good deal of "stomping" ground. The Sunday school, after the varied experiences common to new places, fell into the hands of Brother Conrad Baker, and prospered fairly well.

"About the time of my coming to Evansville the strife and controversies between the old and new school in the Presbyterian church were at their height. As I had just come from New Haven I was suspected of the New School

heresy. Some of the fathers in the Vincennes Presbytery took sides against me, and without any trial of my opinions, declared the pulpit at Evansville vacant and sent a brother to notify the church and order the trustees to turn me out. He came, was politely treated and when he had fulfilled his mission he left. The earthquake only induced a little smoke which soon passed away. The older members, those who had built the church and paid all that had been paid on it, still declared me their pastor—that my dismissal had been without a hearing and unconstitutional and that no change should be made, and directed the sexton to open the doors and I preached as usual. Whatever belief or doctrine I held to be true, the Trustees and Elders agreed that they corresponded with theirs, and the church was declared New School.

“The next season I went to the Salem Presbytery and was cordially received, and they sent a brother to install me in 1838. There were a few persons who had only been in the place a short time and joined the church, who held what were called Old School views who were dissatisfied with the state of things, and they in due time secured an organization of their own, which seemed at the time quite unnecessary, but the rapid growth of the city has developed the fact that their services have been needed and that they have accomplished more good work than could have been done by one church alone however united. Since the action of the General Assembly we rejoice to feel that the chasm has disappeared across which the Old and New School shook hands. I had not been long in the city before I discovered many evidences that the laws of social morality had not been strictly regarded. The socialism and infidelity at New Harmony had scattered the seeds of evil like thistle down into every neighborhood, and many of the most influential men of the region had given their example on the wrong side. I felt that the Gospel of the Seventh commandment was eminently needed to save the foundations of society and all the best interests of Christian civilization. I gave previous notice that I would preach on the subject. Many of my friends feared that I was stepping on a magazine that would let me down and destroy my influence. The house was crowded, but the women of the church were none of them present. The worst element of the place made a request that I would preach the same sermon again the next Sabbath, and had planned to break up the meeting.

“I consented to preach. I went to some of the most influential ladies and told them the cause was their cause and

that I needed their presence and sanction. A goodly number came the next Sabbath, and to a full house I repeated all I had said before and with greater force. There was not a ripple of disturbance, but profound attention to the end. Some were asked why they did not carry out their programme. They said "they did not see any place where they could begin." One of my best friends, a graduate of Yale College, said that if President Dwight were present to preach on such a subject he might do some good, but for a young man just from the Seminary it was a hazardous undertaking. But I concluded that as Dr. Dwight was not there and I was, duty called me to do the best I could. I felt that I could appeal safely to men who had enjoyed early religious training in other lands and to the scions of old Puritan stock. I referred them to the dear homes that gave them birth, to protect the sacred honor of their family and give their influence and practice in favor of all that is noble and pure in life. I have always rejoiced that I had the faithfulness to speak the right word at the right time leaving all the results with God, which were, as far as known, very satisfactory. Other ministers echoed the trumpet I had sounded, and the best public opinion was henceforth on the side of social virtue.

"After our Methodist brethren had completed their church, the noted John Newland Maffit came and held a revival meeting, and by his eloquence gathered into their fold over two hundred, and in two years time there were but two persons who remained in the church, all having joined on probation, giving evidence of being true Christians by a better life, and it was seen that these persons had been regular attendants on divine worship and under bible instruction. The Cumberland brethren were devoted and full of zeal, and by their camp meetings and occasional preaching in town and at other places, had a measure of success.

"Brother Laman of the Episcopal church was a devoted Christian and soon succeeded in securing a good church and congregation. As population increased the cause of education became more important. Several good teachers had met with success. As my second wife had been a successful teacher in a Seminary, I was encouraged to build a house which would accommodate my little family and afford room for a school for young ladies. This was done, and my pupils will remember through life the gentle ways of their teacher, her earnest morals and religious instructions. It was a difficult matter for her to take the place of the first Mrs. Barnes in the hearts of the people, but she did so and formed many life long friendships that will be renewed and

grow brighter in heaven.

"In time Public schools were established which made private enterprise less important except in the departments of higher education for which the Colleges and Seminaries of the land provide. It was always gratifying to us to feel that we were sowing the seed and laying foundations in our new and great country that God would sooner or later employ for His own glory and the triumph of his Kingdom. We had all the compensation we expected in the days of comparatively small things. I was settled on a salary of \$600, which, though not fully paid, proved enough with hard work and economy to meet our necessities and left some property we bought at a low figure, which at the end of the nine years, when we left Evansville, had risen much in value. I have been rejoiced to hear from time to time of the Church, where I began my first labors, and of the growth of the city. Very few of my early friends and fellow-workers are left to thank God for what they see and to pray for greater things to come. But, Oh, the joy when we shall join the dear ones gone before! 'and see how the little one has become a thousand and a small one a strong nation.' "

The above account of the pastorate of the Rev. J. R. Barnes is full and preserves a record of some of the most important events that ever occurred in the Church. His ministry was very successful, turning the tide of public opinion decidedly against vice in all its forms and giving it a check it had never before received. Card playing and drinking had no longer any open defenders among those who indulged in these practices, and people were willing to listen to sermons against these evils.

Mr. Barnes was born in Southhampton, Conn., and was a graduate of Yale College, and studied for the ministry at the same College. Mrs. Barnes, who came to Evansville with her husband, lived only about a year after coming to the place and left one son, Charles S. Barnes, now of Chicago, partner in the well known publishing house of A. S. Barnes & Co.

All that Mr. Barnes says of his wife is true, and much more that is good might be said. As she is remembered, she was a perfect type of excellence, combining all the good qualities of her who "sat at Jesus' feet," with the best traits of the sister "who was careful about many things," though the cares of life never gave her any trouble—the privations

and inconveniences of a new country never disturbed her placid and happy disposition. Her duties, of which she had many, were all dilligently performed and seemed a pleasure to her. Her religion was of an exalted kind, she seemed to find Heaven upon earth, every act of her life savored of grace, and she was well prepared for the Heavenly home to which she was so soon to be called.

The building occupied as a Seminary which Mr. Barnes built, stood on the corner of Chestnut and Third, and is now occupied by Mrs. Gillison Maghee.

Leaving Evansville, Mr. Barnes, beloved and respected by all who knew him, sought another field of labor in Minnesota, where he organized several churches and was also influential in establishing a College under the patronage of a church he founded.

After living twenty-six years in Minnesota he retired from active service and made his home in Marrietta, Ohio, with his relatives and friends. At this place he celebrated his Golden wedding. Shortly after he was bereaved of his excellent companion, and in 1880 returned to Evansville and married one of his former parishioners, Mrs. Eliz. T. Drew, who had been for many years a prominent and honored member of Walnut Street Church. There is something a little romantic and also pathetic in the union of these friends of long ago. Their home in childhood was in New Haven, Conn. The middle of their life was spent in Evansville, and after being widely separated for years they returned to the home of their younger days, and as the shades of evening seemed to gather over their pathway of life, the old time friends united their destinies, determined to cheer and encourage each other till the end of their journey, where the reward of an honest and useful life will fall to the lot of each.

The marriage of the venerable couple was celebrated at Walnut Street Church in the presence of many witnesses and warm friends, and was probably the most memorable wedding that has ever taken place there, owing to the advanced age of the couple, the groom having two years passed the fourscore mile-stone, and the bride being but a few years his junior. Mr. and Mrs. Barnes now reside in Marrietta, Ohio, where they expect to pass their remaining days. Borne safely on the stream of time past all the storms and quicksands of life they peacefully await the summons to the haven of Heavenly rest.

CHAPTER VII.

This history of the church would not be complete without mention being made of some of its prominent members. There were some of the loveliest type of Christian men and women in the church in its earliest days, that through the period of more than half a century, it has ever been the writer's privilege to know. In saying this it may also be said that the mantle of these good people has fallen on some of those who now occupy places they once filled and no greater inheritance on earth could be desired than they possess.

JUDGE WILLIAM OLMSTED.

Of Honored and Blessed Memory.



His name was for many years a household word in all the families where he was known. He was one of the earliest settlers in this country, having come here in 1817. He was an old man in 1834, and the writer can never forget the cordial greeting he gave to the newcomer to a Western home. He was an educated man, was born in the state of New York, and with his talents and piety he was a host in this new country.

He was Judge of the Court, and his opinion on all matters of interest was sought and it had a powerful influence. He was an Elder in the church for many years, and he was foremost in every thing that was for the good of the community in which he lived. On coming to the country he took up a large tract of Government land on Pigeon Creek and built a primitive double log-cabin, which was always a pleasant and desirable place to visit. His wife was an old-time gentlewoman and an excellent wife, who "looketh well to the ways of her household," and the royal cheer of that hospitable home was a great attraction as well

as the genial welcome that was extended by the old Judge to his numerous friends. His pleasant stories of early times in these Western wilds were a source of great enjoyment to his young listeners to whom he was particularly agreeable. His descendants may well be proud of their venerable ancestor. He died in 1865.

DANIEL CHUTE,

Elder of Walnut Street Church.



"Father Chute," as he was familiarly called, was another of the faithful who deserves to be mentioned. His daily walk and conversation was such as to make him honored and remembered by all who knew him.

Mr Daniel Chute was the first Elder of the church and was a man of small stature, but like Daniel of old, though not called upon to encounter a den of lions, his courage at one time was brought forth in such a way to make

him ever after renowned for bravery with those who knew the circumstances in which he was placed.

At the time of the division of the Presbyterian church into Old and New school, "Father Chute," as an Elder, attended the Vincennes Presbytery, and in the language of a beloved pastor, the incident is given: to question the Presbyterianism of Daniel Chute was like questioning the Presbyterianism of John Calvin himself." Mr. Chute loved the doctrines of the church and loved the polity of the church, and when the Vincennes Presbytery turned its rebuke upon him it was not for heresy—it dared not do that—it was for not approving the exciding act of 1837 and because he was not willing to accord with the almost unanimous vote of the Presbytery thanking the great Head of the church that the once united church in our land was divided." In the face of all this opposition he dared boldly to stand up in defence of his own principles, which at this late day and in view of the reunion that has since taken place shine out in their true light. With a prophetic eye he saw without doubt the harsh and unkind feelings such a separation among old time friends might engender, and his kind heart rebelled against such estrangement, and the wisdom of his judgment and right feeling in this matter will always be respected and approved. It is to be hoped that the brotherhood will never

again be disturbed by such dissension and we shall see how these Christians "love one another."

This good man, like Eli of old, had his trials. His example was always all that it should have been before his family, gentle and kind and in the simplicity of his heart and true faith he dedicated his children to God with implicit faith that He to whom he confided all his dearest interests would in His own good time gather them into his fold. With the memory of that blessed father they ought, with grateful hearts for such a parent, to devote the remaining days of their life to the service of Him whom their father loved and served. His daughters were exemplary women. His youngest, Miss Charlotte Chute, married Governor Baker, who was a prominent member of Walnut Street Church. "Father Chute" for many years led the choir and, though time somewhat changed the melody of his voice, he always pitched the tune, and he is without doubt singing with the Seraphs today.



CHAPTER VIII.

REV. SAMUEL K. SNEED.

Rev. Samuel K. Sneed became pastor of the church in 1846, remaining until 1848.

He was an earnest and faithful preacher, never failing to declare the whole counsel of God in no unmistakable terms, telling the sinner and reprobate what would become of them if they did not make haste to "flee from the wrath to come." He quoted his Master's words to them, calling them a "generation of vipers," "children of the devil." He could describe all the wicked feelings of the human heart, more perhaps than a great many of the people of his church ever heard about or experienced. In fact he had a very poor opinion of human nature generally. His sermons made an impression upon the hearer than could never be forgotten. There was more that could be remembered in them than in most discourses one hears. He was careful to impress everyone with the idea that the soul of a rich man was no more value in the sight of God than that of a poorman, and the oft repeated text, "your sin will find you out," went straight to the conscience of the hearer.

His explanation of faith was new and impressive. The Christians' faith he compared to a man walking in the dark with a lantern. It did not give him light beyond a certain distance. When that point was reached the light still shone as far beyond as it had done before. So the person who walks by faith just goes by the light given him from above, knowing that for all his journey his light will be sure, guiding his footsteps as he needs it till he reaches his home in Heaven.

In the lives of good and pious men there are sometimes amusing incidents, and the reader will perhaps excuse the relation of such a one, as this book is not purely a religious one. Mr. Sneed was a man of uncommonly nervous temperament and he sometimes found himself in circumstances where it was exceedingly hard to control his nervousness. A very funny incident occurred one Sabbath during service,

which will illustrate how much one may suffer from that cause. During the service a dog, which had perhaps followed his country owner to church, remained outside, and as time seemed to pass wearily to him waiting for his master, he began to bark in a most furious manner. The parson's face grew red—and redder. He cleared his throat and used his handkerchief in a most sonorous manner and seemed to lose the thread of his discourse, and as he found himself less and less able to recover from the annoyance, he said: "Brother Orr, will you please see if any arrangement can be made for the accommodation of that dog."

The good brother went down the aisle in the most quiet manner possible, and whether he read the riot act or the commandments to the dog or not we never knew. The noise, however, subsided and the excitement ceased.

Mr. Sneed had been reared in affluence in a slave state, and the close economy and comparatively straightened circumstances of an Indiana preacher were very unsuited to his taste or requirements. He was really a pious man, but he often confessed with sorrow that he was obliged to wage a continual warfare with the old natural self that was still in him. He was an excellent pastor, sympathizing with the afflicted, dispensing the consolations of religion to the sick and distressed at all times and seasons.

REV. E. A. LORD.

The Rev. Mr. Lord took charge of the church in 1848 and remained until 1849.

He was a young man, earnest and faithful and very ambitious to see the church prosperous and he knew enough of human nature and the world at large to know that success was sure to attend even the appearance of prosperity, and it was through his influence that the little primitive Church on the Hill was improved. The particular object which he seemed most desirous to accomplish was the removal of the gable-end of the church and extending its dimensions, but for some reason, probably the want of funds, the church was only remodeled in the interior. The portico was prefixed and the small belfry with a neat spire surmounting it. A bell was introduced and, sixteen years after the erection of the building

"The sound of the Church going bell
These valleys and rocks never heard."

now rung out in silvery tones, calling the people to the worship of the living and true God. The taking out of the gable-end of the church which Mr. Lord so devoutly desired, was reserved for the good Pastor McCarer's day. In 1851, the church then being quite too small to accommodate the growing congregation, it was extended twenty-nine feet, and the little gallery occupied by the choir was introduced, which increased the capacity of the church in a very satisfactory manner.

Rev. Mr. Lord preached very fine sermons, he was a thorough student and gave most of his time to his books. His visits, as a pastor, were not considered as necessary by him as good, strengthening, spiritual food for his congregation. His placid countenance showed peace of mind and contentment, the world never failed to look bright to him. This conclusion was arrived at by the fact that whenever he made a visit he never failed to make the same remark. After greeting his friends in the usual manner, he always said: "It's very fine today." This he was known to have said when it was even raining. His mind always seemed to be upon subjects on which he failed to speak in social intercourse; in other words he was absent minded, but his sermons indicated thought and study which were highly creditable to him. His ministrations were rewarded by the interest taken in improving the church, and the additions to its number of members during his stay, which was only about one year. He removed to New York and very little is since known of him, except that like the man in the old times who was bidden to a feast and could not come, he had "married a wife."



REV. WM. H. M'CARER.

CHAPTER IX.

REV. WM. H. M'CARER.

The next minister who filled the pulpit of the "Little Church on the Hill" was the Rev. W. H. McCarer. He continued to be a most acceptable pastor for eighteen years and a half, and as all his words now seem to those who knew and loved him "like apples of gold in pictures of silver," a sermon of his appears on the next page, which was delivered in the First Avenue Church after he dissolved his connection with the Walnut Street Church, and it was afterwards repeated by request in the church of which he had formerly been pastor.

"This discourse reviews his thirty years' service in this city and is replete with reminiscences of great interest to the reader and is full of pathetic reflections."

SERMON BY REV. W. H. MCCARVER.

Also, now, behold, my witness is in Heaven, and my record is on high
—[Job 16; 19.]

On the last Saturday evening of the month of October, 1849, with my wife and three children, I landed at your wharf; and on the next morning, 28th day of October, the Sabbath, began my public ministry, as pastor-elect of the old Presbyterian Church, whose edifice was called then by the old residents, by the various epithets: "Church in the Woods," "Church on the Hill," and "Little brick Church," occupied a site on Second street, where are now located the offices of the Demokrat and Courier. It was still "on the Hill," but the street was graded some ten feet below, so that the place of worship was reached by flights of stairs on either side, admitting you to a pillared portico, which was surmounted by a pretty spire, neither of any special pretensions, and yet giving some conspicuousness to this temple of the Lord.

As our boat neared the wharf, the sun had just hidden itself beneath the crimson West, and the bell of the little



Little Church on the Hill.

spire was chiming its evening call, and, to the question of my young wife, "what bell is that?" my answer was, "that is our bell calling the choir together for rehearsal."

I wish I could give the history of that choir.*

By invitation of the church I had spent some three weeks in the city in the spring of the year, which visit led the church to extend me a call to become its permanent pastor, the delay to entering immediately upon my work being determined by prudential considerations connected with the health of my family.

There is a popular impression that the time of my coming here marked my ordination to the ministry. This is not so; for six years and a half previously "I dwelt among mine own people," constituting one of the strongest rural congregations within the boundaries of the Philadelphia Presbytery.

It may not be amiss here to say that the correspondence which resulted in my settlement in the West was carried on by Ex-Governor Baker. My name had been suggested to the church by the distinguished Albert Barnes, whom I had known from my youth, and who recommended me to the church.

Governor Baker was the first man to take me by the hand when I stepped upon the shore of your city, inviting me to his humble cottage—still standing in its simplicity, but the flowers and woodbine gone with her who twined them and made it a home of beauty. There I ate my first meal, being subsequently entertained by Mr. Samuel Orr and his excellent family. These two men—I name it with pride and gratitude—were among my first friends, and they have been among the finest and best friends I ever expect to have on earth.

Well do I remember the smiles of that beautiful Sabbath morning, that, together with the smiles of my people, gave me a welcome to my work. This work began by making my way first to the Sabbath School, where I announced to the children that I had come to be their pastor, and then,

*It is deserving of mention that it was then, and for years after, under the conduct of the late Col. C. K. Drew, of the old Exchange, on Lower First street; where, in its then seemingly spacious Dining Room, nearly all the Churches of the city, through the generosity of "mine host," held numerous festivals and concerts.

Colonel Drew's son was then quite young, but presided over the Melodeon, and for years after entering the larger edifice, he was Church organist. For services during the war he was brevetted, and is now known as his father was, as Colonel C. K. Drew, being still, with his accomplished wife, members of the Church and efficient members of the Choir. Thirty years in this good service of the Sanctuary.

afterward, to the general congregation, where I delivered my inaugural discourse from the text: "For I determined not to know anything among you save Jesus Christ and Him crucified," and here, after these many checkered years, I find myself meditating the inquiry that has protruded itself a thousand times—"Have I been faithful to my avowal and my pledge? Have I sought to know, among the people of this city, nothing but Jesus and Him crucified?" As I ponder the simple but momentous question, I am silent, remembering that God only knows—that the One only infallible witness is in Heaven—that the only infallible record is on high.

It were natural, and if there were time, it would be interesting to dwell upon what the city then was, its dimensions, its appearance, and this in contrast with its present showing.

It was then a city of perhaps less than 6,000 inhabitants. It was seemingly "in transitu," and from being a somewhat pretentious village, with some little notoriety, was stepping forward to challenge a place among the stalwart cities of the State. Its proportions and weight were very modest. It had a quadrisected square, at one intersection of which was a little green Court House, at another a wooden jail building with its annexed Sheriff's residence (Mr. Terry its occupant.) Opposite the Court House was a diminutive market house and just as diminutive a school edifice, and the remaining fourth, where the Court House now stands, was, I think, the resort or stand for country wagons.

Our noble wharf—with no superior along the whole Ohio's length—was just completed, the grading of the contiguous streets in progress. Telegraphic communication, I think, had just been established with Louisville, and as yet a novelty. There was no railroad, but the construction of one I think, to Mt. Carmel via Princeton, was enthusiastically discussed. But the consummation most devoutly wished for of all things was the canal; that was to make all things new and particularly great, and our city metropolitan. There was but one railroad in all the State, from Madison to Indianapolis.

If we except the old warehouse on Water street, below Pine, there were but three buildings at all conspicuous. The State Bank, still standing on Main street, and the then imposing brick residence of Hon. Willard Carpenter, not fully completed, and with a deep slough between it and the main

portion of the city; and that now known as Barnes' residence on Water street, contiguous to Sunset Park. These large buildings, at that time among the humble dwellings and cottages around, had a very formidable appearance.

The city was indeed of contracted and indefinite extent. There was but little of it beyond Third and Fourth streets from the river. Where you now go to the depot of the E. & T. H. R. R., you then went to the country, although very near to the now depot, stood the folly and failure, entitled at that time, "The Bulls' Head Tavern," in that part of the city entering upon Main, and a few blocks thereupon I still meet with old "land marks," but practically, I can say I have seen the whole city rebuilt and built. Of the old part the then old buildings have given place to new, and where there was nothing, we have now either massive buildings for commerce and manufacturing, palatial homes or multitudinous cottages. The church buildings were all small and of simple style. The most pretentious so far as an attempt at church architecture proper is concerned, was the building known as Viele Hall. And there were only eight of these plain structures—one of them only still used for divine worship, though greatly transformed—St. Paul's Episcopal Church, corner of First and Chestnut streets.* I now call to mind twenty-eight new church edifices that have been dedicated to public worship since my coming, and in the consecration of not a few of which I have taken some formal or informal part.

Only two clergymen beside myself, who were here in 1849, are here now. Rev. J. V. Dodge had just then dissolved his connection with the Vine Street Church, of which he was the first and for some ten years the very acceptable pastor. Rev. J. A. Saupert, of the German Lutheran Church is the oldest resident pastor in Evansville. He was on the ground when I came.

A few words as to the then state of religion and the work of evangelism and reform at that early date.

The church of which I became pastor, now the Walnut Street Church, was small in numbers, perhaps not more than thirty actual members, but a most sterling and faithful nucleus to commence with. The church had been in existence twenty-eight years. We had, with the church and congregation, such men as Ex-Governor Baker, John Shanklin, Dr. Wilcox, Dr. Morgan, Daniel Chute, Judge Olmstead, Dr. Lindley, Myron Safford, Alanson Warner, General James E.

*Where this church stood is now a new and elegant church.—1891.

Blythe, J. H. Maghee, Judge Battell and Judge Matthew Foster.

It is the impression that the last few years have been marked by a surprising breaking down of denominational prejudices. Yet I bear witness of no such prejudice when I came among the Christian people of Evansville. I found confiding Christian sympathy in all the denominations, and there was earnest co-working on the part of all. Practically, the feeling was, "let us help one another."

This was exhibited in a marked degree in social and religious gatherings and entertainments at which, so general was the gathering together, that no matter which church spread the banquet, it was a puzzle to know which was the most fully represented by its good people. Christians then made common cause with one another. You "beheld how good and how pleasant it was for brethren to dwell together in unity."

There was an epoch in the temperance work thirty years ago. A large part of the sterling men of the city were active "Sons of Temperance," holding at the time very live meetings. The youth of the city were organized into "Cadets of Temperance." Foremost amongst the earnest promoters of these youthful clans was the late John Ingle, Jr., president of the E. & C. R. R. Popular monthly meetings were held, with never a lack of speakers, in the old Locust Street Church, and in my own, where the enthusiasm was often hardly less than is now witnessed in our Red Ribbon Halls. How I should love to have the walls of old Locust Street re-echo the fiery eloquence that thundered from some of the Nestros of that day!*

Nor was there a lack of zeal in Sunday School work. The ideal school of today throws the school of former years into insignificance, but twenty-six or twenty-eight years ago in this city a larger proportion of the children of outsiders were in our schools than are to be found there today. I know what I say.

For several years monthly meetings were held and by a system practically carried out, committees semi-annually

*As an evidence that, at an early date, the friends of temperance had some earnestness and not a little pluck, it is worthy of commemoration that on an election day, the friends of one of the candidates procured a barrel of whisky, and knocking in the head and supplying a suitable supply of tin cups, advertised to the free voters in general and the friends of their candidate in particular that there was not only a supply of tickets but of free whisky, also, John Ingle, Jr., the moment he heard it, declared that that thing should not be, and, forthwith started for the barrel, and with the help of a friend or two, emptied its contents upon the ground amid the plaudits of the friends of temperance, and the anger and chagrin of its enemies.

canvassed the whole city with the intent to bring the very least child into some one of our schools, and not a few Christian workers remember the golden age of our mission schools, memorable in Crescent City Hall, and which had its culmination a dozen years ago. Who go now into the desolate homes and tenants of our city?

I have seen the whole of our beautiful common school system germinate, bud, blossom and bring forth its beneficent fruit. There was no public school system when I came. The present system was inaugurated in 1853, having for its chief champion and as worthy of all honor for grading it to its proud rank, Horatio Q. Wheeler, Esq.—soon seconded as worthy coadjutor, by the Hon. Wm. Baker, for many years the Mayor of the city.

But many think it time to refer to my own special work as a minister of Christ. In the third year of my ministry God so greatly prospered us that it was deemed necessary to enlarge our habitation, which to me then seemed as David expressed it, "The Habitation of His Holiness; that place where His Honor dwelleth."

The rear gable end of the building was removed and so extended that with the construction of a small organ gallery we had additional seating of at least one-third more. The growth of the church continued to be healthy and substantial. In the winter of 1856-7 a marked revival was enjoyed and many valuable additions to the church received. Two years after there was another season of awakening and refreshing.

In 1859 the church decided upon the erection of a new edifice. The foundations were then laid, and in March, 1860, the "Church on the Hill," was no more, its venerable walls were removed, a few of the brick, however, sacredly preserved and lovingly incorporated in the new building on Walnut and Second streets.

The memorial discourse, the last pronounced in the pioneer church, was published and is now in possession of some of the older members of the church.

The convenient basement of the then new building was entered on the first Sunday of February, 1861. It was a season of deep religious interest throughout the city during the winter, though, at that time, the excess of interest was abated. It was one of the most remarkable works of grace known in the city. It commenced in the Locust Street M. E. Church, under God, through its pastor, Rev. Dr. Gillett, who seemed especially raised up and qualified from on

high for that great event. The Walnut Street Church came in for its share of the blessing, and some sixty persons were then added to it, at its first communion in the new basement. The two years between 1861 and 1863 were spent in persistent effort to complete the edifice, and, on February 7th, 1864, the Rev. Dr. Tuttle, of Crawfordsville, preaching the discourse, the building was dedicated to the worship of the triune God, with thanksgiving, and the voice of melody.

Five years longer I went in and out among my people, breaking unto them the word of life as I was able, at the end of which time I was led to the conclusion that my retirement from the pastorate was expedient, and I announced publicly that, at the next meeting of the Presbytery I would ask to be retired. The Presbytery consented to my request, and in April, 1868, after serving the church eighteen years and six months, my pastorate ceased, my pulpit was declared vacant and my official connection with the people of Walnut Street at an end.

How quickly then thronged the memories of those eighteen years and more of the best years given to men. Years of ardor and the strength of one's manhood, and to me naturally embracing the chiefest of the work of my life. It was then I called to remembrance the years that were past, and there was forced upon my hearing what others did not hear—a voice that said: "Right Blessed are the dead that die in the Lord from henceforth; Yea, saith the spirit, for they rest from their labors and their works do follow them."

And I said to myself, through divine grace I hope to "die in the Lord." As to the resting from labor, I have never concerned myself much, for I have loved to work for the Master, and His yoke has never been grievous. But when I die—I said to myself—what will be the result of this very considerable portion of the best days of my life. Will my work follow me? Will anything remain for the generations to come? Will the seed that I often went forth weeping, scattering it here and there, will any of it remain and will it go on unfolding and unfolding harvest after harvest, so that, in the evening, I shall come rejoicing, bringing some of the sheaves with me?

My heart's desire and prayer to God is that the Walnut Street Church may arise and shine and that the beauty of the Lord may ever be upon her.

There are now some of my dearest brethren and friends, and from thence have gone many who are now en-

tered into rest, having been cordial co-laborers with me, and toward whom I feel that I am moving, and with whom I shall take sweet counsel and talk of the loves and labors of the past. Sweet will be the greeting when we meet to see each other there, "knowing as we are known," to sit down in the Kingdom of our Father hereafter.

Shortly after my retirement in 1868, I was appointed one of the Secretaries of the American and Foreign Christian Union, traveling in the interest of its Missionary work. But in the spring of 1874, some of my friends urged upon my acceptance the pastorate of the Second Avenue Mission Work. I accepted it. Without detaining you here, you know matters led to a new organization, with a change of location and the erection of this new and beautiful building, the First Avenue Church, which we are now seeking to put upon an enduring foundation, so that it may be to the people of this part of our city a fountain of good for years and years to come.

But here a few reflections as to the manner and matter of my life among you, and my convictions of what is the best way of making the Gospel a power through the churches and its ministry.

As to the manner of my life, I think I can honestly say I have sought to be a true man, faithful in my calling, and ever ready to be to all the people, "their servant for Jesus' sake." I have aimed at all times and under all circumstances to stand up for the truth, and to stand up for the right. I have never laid aside the Gospel trumpet, and never knowingly given it an uncertain sound. I have worked in season and out of season, in my own church and as called upon in other churches, and among those who were of no church and as sheep without a shepherd. I have hastened to the call of the sick and dying at midnight as well as at mid-day. I have gone with the poor and with the rich, mid-winter cold and summer heat, saying now, with due consideration, that in no case have I ever declined to speak for the truth or to visit the sick, or to attend funerals when I was able. Yea, and that I have often gone beyond my strength, and gone with joy.

As to my preaching and my utterances for Christ's cause, it has been all the time the "old, old story." It has been Christ and Him crucified. I have had defined and positive convictions of truth, and he is not a man who has not, and I have expressed my convictions, giving a reason of the hope that was in me. I have had my creed, not formulated

from my own or any body else's philosophy, or after the wisdom of the world, but according to the Word of God. I have never been inclined to preach other than the words of truth as found in the Bible. The symbols of my denomination I love, and I accepted and adopted them cheerfully and voluntarily, ever and only interpreting them by the Word and not the Word by the symbols. From the beginning of my ministry I have held that doctrines and principles of my denomination spiritually set forth, do most highly exalt God in his authority over men, and that they develop and foster righteousness, justice, truth and sincere liberty and good will in society, and that in setting them forth as a minister, I was working to lead men nearer to Heaven, and aided in promoting the earthly interests of the community that I have long learned to love.

And this allusion leads me to believe that while I have been emphatic and positive in preaching my honest individual belief, my fellow Christians, who differ from me in certain points of doctrine and principles, will bear me witness that I have never made myself offensive or unready to co-operate in the common work of the common salvation. In building up my own denominational work, I have not depreciated the work of others. If I have had little ability to raise mortal to the skies, I have had none of the spirit to drag angels down.

Thirty years of preaching, and I have yet to preach my first controversial sermon. There has been no sectarianism in my heart, no bitterness in my thought, no intolerance on my tongue. I have labored in all the denominations, and this was particularly so during the earlier days of my ministry when our mutual needs were greater. By kindly invitation (and I think acceptable,) I ministered in homes of affliction and bereavement. I have been widely among people in times of gladness and sorrow, at the cradle and at the coffin, at the bridal and at the burial; at the altar and at the bier; weeping with those that wept and rejoicing with those that rejoiced.

I cannot recount the number of baptismal and wedding ceremonies in which I have participated. I find parties to these offices of mine everywhere over the city. I have baptized children whose parents I had baptized in infancy, and I have married parties whose parents I was privileged to unite in holy wedlock. Children who were trained in my first Sabbath School are now found in substantial departments of life in extensive business firms; found connected with the press and the pulpit; in office in the service of the

State, and in service of the United States. Two Superintendents in this Church Sunday School, the present, and the one who has just retired, and the present Superintendent of the Walnut Street School, were scholars in my earlier school, and in my school of today, and as members of this church are children of parents who as Sunday School children listened to me thirty years ago.

Now, in hastening these reminiscences to a conclusion, I am not here to deny or affirm, nor am I anxious to have any opinion even offered as to how much my poor efforts have aided, if at all, any of these in their life work or life journey, or whether those efforts may help to exhibit them at last as among the redeemed of the Lord when He cometh to make up His jewels. I am content to know that the Master whom I serve is keeping the account and keeping it correctly, and I know that he will, anyhow, give me better than I deserve. Behold, my witness is in Heaven; my record is on high.

I had wanted very greatly in this memorial discourse to speak particularly of a question that comes up naturally and might be stated thus: After thirty years of labor and observation, do you think that, as Christians and Churches, we are improving in our ways of reaching men by the Gospel, and our methods of practical work better, and is pure Christianity increasing, and are the churches of the city keeping pace with the progress of the city? A proper answer would furnish theme for two discourses.

Our working for the extension of religion can never be improved upon, unless in the main it leads men to see that they are sinners, lost and condemned, and that they must perish forever unless they repent and be converted. Our Gospel must be the same Gospel preached at Pentecost eighteen hundred years ago. We shall never save men by representing them to be any better than lost in sin and under God's just displeasure. Nor are we likely to extend a pure and vigorous religion by lowering its claims or authority.

My long and deliberate conviction both as a worker and a looker on, is that Christianity gains nothing by compromises of any kind, nor by lowering her claims to suit the exaction of either pleasure loving professors or a pleasure loving world. Christians must show that their religion is a religion of happiness, and kindness and love, and that, so far as they can do it without sacrifice of principles or duty, they are "willing to be all things to all men that they may by all means save some, doing it for the Gospel's sake. These have been the views by which I have shaped my life

among you, and have sought to conform my church conduct, say, as to church entertainments and matters of financial need, where the usage is in the direction that "the end justifies the means," or "let us do just this little evil that good may come." This is not a case where, if the mountain will not come to Mohammed, Mohammed must go to the mountain. Without bitterness or ill will, or fault finding, I have withheld myself from all these things, and expressed my fears as to their tendencies; and never did I feel a stronger conviction than I do at this moment that these things have weakened and neutralized the moral power of the church, and detracted from her divine majesty as the elect of Christ.

The moral power of all our churches would at the present time be vastly greater than it now is, if from the beginning, consistently and constantly it had shunned the entanglements of folly and doubtful morality and doubtful expediency. Yea, if it had in the spirit of meekness and kindness rather erred on the side of severity than of the laxness and licentiousness into which too many have been drawn. The precipice is to have a wide berth rather than to be approached too closely.

The same in uttering the severer doctrines of the Gospel. Do it lovingly and kindly, but utter even the unpalatable truths of God. An emasculated Christianity is a powerless region.

As to the relative advance of the churches compared with the growth of the city and perhaps I ought to speak only of my own denomination, I do think that we have not done all that we could have done if we had been more faithful. The influence of our church is not what it should be nor what it could be if we were consecrated, united, wide awake and working. Without work there can be no harvest. This city is a field white for harvesting, but who will be the laborer?

There needs be co-operation among all our churches. We are falling behind the race—there is no concealing the matter, but past losses may be retrieved, and now is the time to do it. To delay it may be too late forever. Each church should organize for its individual work, and we should be in correspondence with one another. Let us remember the Captain of our salvation holds us responsible that we lose no more ground, but go up at once and possess the land.

A single thought as to my present work. I feel that I am now in my last earthly enterprise in the glorifying of

Christ. I thank Him for what He has permitted me to do—enabled me to do—but there is just one thing more that I beg at His hands. It is that He would give me grace and strength, with your faith and labor of love, my people, to bring our little church into such conditions, that I may say it is a success; that is, beyond the contingent and so free from every embarrassment which it is in our power, with the sympathy of its friends to free it, that we can see our way clear to do the one only grand work which any church should care to do—the bringing of honor to Christ through the abundant saving of souls.

I feel when I can do this—bring this church and lay it at the feet of Jesus as a trophy, and say “here, Jesus, am I and my people, the people whom thou hast given me, and here is our work. We bring it that it may be a star in the crown of a Saviour’s rejoicing.” I feel that when I can do this I can then say, with the aged Simeon, “Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation.”

And I don’t want my work in Evansville to close until I can do this. I have referred to work in the days of my prime, my undiscounted manhood. The strength of those days may not be in me now, but I know that God is ready to give me the strength needful for all that this enterprise demands—if only you will work with me—and so with no vaunting spirit, but humbly depending upon divine grace, I offer myself to God and to you as ready to work with you all and with the foremost of you all, and, being your leader do challenge you to keep up with me in whatever may be agreed upon as most likely to prosper the church and ensure the blessing of God upon it.

As I ask of the Master, so will I—so do I ask of you, His people—“What wilt thou have me to do?” Ready to spend and to be spent until God shall crown us with blessed victory.

That the “crown of blessed victory” is now his, and the community in which he lived felt individually bereft when he was taken from their midst. He was looked upon as a pattern of all that a minister ought to be. He was a devout and cheerful Christian, a counsellor and friend, to all alike, a genial and agreeable companion. He had outlived the time when it seemed necessary for a minister to wear a long countenance and talk only on serious matters, and his pleasant face and cheerful greeting comes up before us, as

he was cordially welcomed in all social gatherings among his friends. Whatever Mr. McCarer says of himself in the sermon is known to be true and is heartily responded to by all who knew him.

"My present work," of which Rev. Mr. McCarer speaks, was the First Avenue Church. By his efforts this church was sustained and built up, and if he could have remained with it till to-day he would have seen his wish realized in regard it is being "a success." The beautiful structure which stands on the corner of Second and Walnut is a grand monument to his memory. His zeal and perseverance were embodied in it as well as his devout desire to honor God by building a temple wherein to worship Him and sing praises to His holy name. The prosperity of this church in all these years is largely due to the principles inculcated by his earnest labor and his unselfish surrender of his own interests to the good of the church, and there have been many regrets since his death that his labors, to which the best years of his life were given were not more generously rewarded. The salary he received, and with which he was satisfied, was insufficient to give him that ease of body and mind that he richly deserved to enjoy. The purpose of building a church made it impossible to increase his salary as it should have been, and though never a hardy or robust man, he was seen cultivating his ground with all the energy of a farmer, to make his income a little more. If he could always have had a summer vacation such as the ministers of to-day enjoy, his usefulness might have continued many years longer than it did. His home, at the head of Second Street, has been sold to Miss Caroline Rathborne, of New York, for an Old Ladies' Home. It is a matter of regret that the property should ever have been allowed to get out of the family, particularly during the life time of his wife, Mrs. Sarah H. McCarer, who still survives him. Much to the regret of her many friends, Mrs. McCarer now makes her home in Texas, owing to the removal of some members of her family, to that place, with whom she wished to reside. The fact that any particular publicity was always offensive to her and that she might

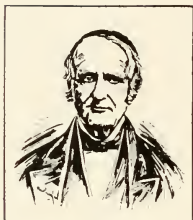
some day see these pages will prevent all the good being said of her that ought to be. But with the hope that she will excuse, for friendship sake, just a few words will be said. It is true that no one in Evansville ever had more friends than she has left, her life in the eyes of all these friends has been perfect.

The position of pastor's wife was never more appropriately filled than it has been by her, and she possesses all the traits of a kind hearted, noble, Christian woman, and deserves to be and is most kindly remembered by all who knew her and particularly by the members of the church of which her husband was pastor.



CHAPTER X.

DR. LINDLEY AND MRS. LINDLEY.



There was also Dr. Lindley and wife, who still live in the memory of some of the oldest residents. They came to this country from Connecticut and made their home in Stringtown. The doctor was for many years an Elder in the church. This couple were well advanced in life when they sought a new home in the West, and the New England principles instilled in them in youth bore excellent fruit when transplanted to a new climate and new surroundings. In goodness and benevolence they could not be excelled, the doctor administering to the poor and afflicted "without money and without price," and his wife binding up the broken heart and giving her meagre substance without stint to those who were more needy than herself. At that early date Dr. Lindley was the first person who ever advocated woman's rights in this community. His views were entirely new and considered rather Eutopian, then, but now it seems that he was only an advanced thinker. A paper for which he subscribed, which was an exponent of these views, was called the "Banner of Peace." If he could have lived to these days his highest anticipations would have been almost realized. That women would help to reform the world in temperance and politics was a theme on which he often discoursed. The lives of these good people were examples that could not fail to influence all who knew them. Peace to their ashes, and a blessed reward for them above!

Besides the men who were the pillars of the church there were "honorable women not a few," who were as necessary and useful to the superstructure as the pillars them-

selves. They were consistent Christian women, who gave all their influence on the side of religion. The diversions they sought were pure and simple. Reading societies and sewing societies where like one family, they were all interested in the same object, jealousies were unknown. There were no theatres here in those days and if there had been, no church member would have attended them. There was no beer drinking or card playing mothers, and few temptations to anything but a moral life.

MRS. WARNER.

The first Mrs. Warner was the wife of Alanson Warner, a sister-in-law of "Father Chute," and one of the first church members when it was organized. She was an influential woman and active in good works. The second Mrs. Warner, afterward Mrs. Chas R. Hopkins, was an energetic worker in everything relating to the welfare of the church, and at her death she left a handsome bequest to the Walnut Street Church.

Mr. Alanson Warner, though one of the trustees of the church, was never a member. He was a man of sterling worth and honesty, interested in every good cause. He was prosperous in business and gave freely of his means to benevolent objects. It was at his house the first meeting was held to consider the building of the church. For many years he kept the only hotel in the place, the "Mansion House," which stood where the People's Opera House stood.

MRS. J. H. MAGHEE

Was a pattern of loveliness of character, delicate and refined; her conscientious and pure life and her deeds of charity made her beloved and honored by everyone. She passed to her reward years since and her parting words to her dear child were "Be kind to the poor." Her sister, Miss Parker, who took the place of mother to the bereaved child, carried out her sisters wishes in all respects, being an excellent Christian woman. The latter is still living in New York and retains pleasant memories of her life in Evansville and her many friends, few of whom still survive.

MRS. ROBERT BARNES.

Mrs. Barnes was another lovely woman whose memory is precious. She was one whom any person with aspirations for a higher and better life might wish to imitate. Gentle, kind and conscientious she performed all the duties of a Christian woman with zeal and pleasure. She had many trials which were borne with patience. An irreligious husband was a great grief to her, but her perfect life and prayers for him were no doubt the means after her death of his conversion, which it was truly believed, took place. He manifested a strong desire to lead a new life and joined a church, not the one to which his wife had belonged. But his ardor was dampened by the persistent efforts of his brethern to bring him forward as a prominent member, insisting upon his praying in public and taking an active and conspicuous part in the church, while the man himself had more sense and modesty than to accede to their wishes. He was a wealthy man and they wished him to be a bright and shining light in the world.

Another cause of his "fall from grace" was the good brethern wished to administer upon his estate before he was done with it himself. In other words there was no end to the demands upon him for money, to which he responded in a reasonable degree, but not at all satisfactory to the applicant, and to prevent any further expectations he became a Spiritualist. The doctrines and belief of that sect suited him better. He thought the more spiritual people became the less money would be required from him. He made his will leaving his property to the Spiritualists, but at his death his will could not be found and his rightful heirs came into possession of all he had owned.

MRS. SARAH L. FLAGLER.

Mrs. Sarah Leland Flagler was one of the earliest members of the Walnut Street Church. She was born in Pleasant Valley, N. Y., in 1794, and died in Glen Cove, N. Y., in 1882.

Mrs. Flagler was the daughter of Rev. John Clark, who was for more than thirty years pastor of Pleasant Valley. She was a genial Christian woman; life had no dark side to her, whatever of sorrow or care came upon her she rallied from it and became cheerfully resigned to her lot. In her extreme old age she preserved her youthful feelings. She enjoyed making everyone happy, particularly the children.

She was a lover of the beautiful in nature and art, and possessed the art of making beautiful things with the painters' pencil, which she excercised until a short time before her death. Many homes this day have samples of her skill and taste—Beautiful vases and articles of fancy work with which she decorated the dwellings of her friends. She was untiring in her labors for the church, and many dollars were realized from the sale of her fancy articles at the fairs held for the benefit of the church. After leaving Evansville she was always busy aiding poor and struggling churches by contributing her work which was sold to their advantage. Mrs. Flagler was always met with a friendly greeting wherever she went. For many years, with rare kindliness of heart, she ministered to others with true Christian sympathy, rejoicing with the happy and sorrowing with the sad. Her pastor wrote of her after her death: "Her memory will long me cherished here and elsewhere. To the last her childlike faith in her Savior never wavered and she was ready to depart and be with Him."





Rev. J. P. E. Kumler.

CHAPTER XI.

REV. J. P. E. KUMLER.

Rev. J. P. E. Kumler, in his own words, gives the following account.

"I received a call to the pastorate of the Walnut Street Church, of Evansville, Ind., in May, 1868. The call was accepted and the work entered upon about the first of July following.

The Rev. Wm. H. McCarer had been pastor for nearly a score of years; he had led the church from weakness to strength, and built a large and elegant church edifice. He was greatly and justly loved by his many old friends, who were pained at his retirement, and though he continued to reside among the people he had served so long and faithfully, he was not, as is often the case, an obstruction to the work of his successor, but a decided help and a loving friend, as was also his devoted and accomplished wife. Fortunate indeed is the pastor who finds such parishoners as we found in Brother McCarer and his beloved companion. The elders fitly represented the church. The names of John Shanklin, Samuel Orr and Dr. Tyrrell were held in reverence. They unselfishly sought the purity, peace and prosperity of the church. Two of these were well advanced in years, and the church was growing in numbers so that they requested an addition to their number. Gen. John W. Foster, Prof. A. M. Gow and Daniel Mark were chosen and proved themselves efficient overseers of the flock. All were in harmony and seconded every effort of the pastor. The hand of the Lord was with us, and many were added to the church. Special mention should be made of the godly women "not a few," who at this distance of twenty years come vividly before me, I can hardly refrain from beginning the catalogue of their names, but I would not know where to stop. They were a host in themselves; to their prayers and untiring successful work the prosperity of the church was largely due. As the mind to work became more manifest there was a necessity felt for a more thorough organization for church work, and with prince of

organizers, Gen. J. W. Foster, we effected the most complete division of labor, that assigned to every man his own work, I have ever seen put in operation. Nearly every member of the church was placed on some committee; there was no branch of church work overlooked. The congregation, the prayer meetings, the young peoples' meetings the Sunday school, Cottage prayer meetings, Temperance socials, canvassing and religious literature. The latter committee, I remember, saw that every family in the church had one of our church papers.

"As there was no Y. M. C. A. Association in the city we had also committees to visit the jail, station house, infirmary, and to distribute invitations to attend church at the different hotels. The chairman of each committee reported regularly to the session what the committee had done. Then followed this increased activity an increased ingathering of souls and a manifest growth of grace in all the workers. The contribution to the different Boards of the church increased. The church also began to take a more active part in the mission work of the Presbytery. The church during my pastorate was exceedingly fortunate in her Treasurer, the Hon. Wm. Baker, nothing was allowed to go at loose ends—business was business. The annual reports were exhaustive and models of accuracy and a great stimulus to greater liberality. The payments of salary were as prompt as the sun. It was my sad duty to follow him to the grave, and my privilege to voice a general sentiment of all who knew him, to declare that in his departure the community and the church lost one of its most upright and valuable members. I cannot refrain from mentioning a few others whose names have starred. Mr. Shanklin and Mr. Orr, were prominent pillars in the church. They were men of God and of might, upon whom the church and society is built. They were identified with the foundation and superstructure of the Walnut Street Presbyterian Church. Nor can I omit the name of my warm-hearted and enthusiastic friend Mr Daniel Mark, and still another, Prof. A. M. Gow, whose great experience as an educator enabled him to introduce many improvements in our Sabbath school methods; and still there comes back to memory both men and women whose faces we shall see no more in time. "Part of the host have crossed the flood, part are crossing now." There was no discord during that three years pastorate. No wonder there was a breaking of heartstrings when the relation was sundered. Its precious memories are counted among the richest legacies of my life."

J. P. E. Kumler.

Rev. J. P. E. Kumler, while in the capacity of pastor, was a great favorite with his church and congregation, and his resignation was very reluctantly accepted. His parting with his friends was painful at least, and at the last moment he may have wished with them that he had not listened to the "call" which they did not wish him to hear. Then why did he leave? Was it the "call," or was it that like a brave general he changed his position in order to be given a better advantage of the enemy, thinking that with the three years of thorough training he had given the soldiers of the cross in Evansville that they could "hold the fort" and wage successful warfare against sin without his aid. His plans of systematic church work have continued and the impression left upon his people is that he was an excellent pastor. He was an eloquent and practical preacher, and well deserved the kind regard and esteem in which he is held to this day.

To Mr. Kumler the First Avenue Church is largely indebted. Through his influence it was first started as a Mission Society, in 1871, and with the help of the Grace Presbyterian Church, a flourishing society was organized and a church was built, of which Rev. Wm. H. McCarer became pastor and was very active in the promotion of its interests and welfare until the time of his death.

MRS. KUMLER

Was a most energetic church worker and is not forgotten. Her active interest in all good works as well as her example, were a great benefit to the church. No duty was neglected that she undertook to perform, and she was one of the women who could well be depended upon for a leader in all that pertained to reform, while her home duties were never neglected. She was a good wife and mother and is kindly remembered by her many friends. Mr. Kumler went from Evansville to Cincinnati, where remained for some time. His place of residence at present is Pittsburgh, Penn.

REV. SAMUEL CARLISLE.

After the Rev. Mr. Kumler left, Rev. Samuel Carlisle filled his place. It has been impossible to hear from him, and as nothing is known of his history it can only be said that he was quite a young man and gave satisfaction as a preacher.

His portrait has been kindly offered by one of his friends for insertion in this volume.



Rev. Carlisle.

CHAPTER XII.

REV. CHARLES HENRY FOOTE, D. D.

Rev. Mr. Foote was born in Lenox Mass., the 17th of June, 1825. His parents removed to Monroe county, N. Y. when he was ten years of age. He prepared for college in Rochester, N. Y., and graduated at Williamstown, Mass. He began the study of law, but at the end of two years decided that it was his duty to enter the ministry. He then went to Princeton Theological Seminary, and before he finished his studies there, he received a call from the Second Church in New Brunswick, N. J., which he accepted immediately after he graduated in 1854. Mr. Foote was married to Miss Alma T. Foote, of Madison, N. Y., in June of the same year and remained with the New Brunswick church four years. Although the relation of the church and pastor were most harmonious, he took the advice of his physician and removed west for the benefit of the health of his wife. He settled first in Jerseyville, Ill., where he lived for ten years, which included the time of the civil war. Being on the "Border land," it was only by his prudence, wisdom and personal popularity that his large church was held together. Afterward, when he was in charge of the North Church in St. Louis, Mo., he received his call from Walnut Street Church in Evansville, to which he came in 1876. While pastor of the North Church in St. Louis he received the title of "D. D." from Blackburn University, Ill. After preaching and faithfully discharging all his pastoral duties in the Walnut Street Church for three years he accepted a call from the First Presbyterian Church in Ionia, Michigan, from which church militant he was removed to the church triumphant, June 27th, 1880. The tablet erected to his memory in this church will give a summary of his character and the esteem in which he lived and died. His work as a pastor was eminently successful in every sense of the word. He never had a communion season without additions to the church. He always left a church united and harmonious, and on leaving he always received the most



Rev. Chas. Henry Foote.

cordial expressions of regret from the majority of the people. He was especially happy in his work and intercourse with young people and his genial and frank ways always won the children. Mr. Foote was a cousin of Rev. Henry Beecher, whose mother's name was Foote.

The above account was written by an intimate friend of Dr. Foote, who says: "Of his work in Evansville, the growth and prosperity of the church for three years he was there, I need not tell you." Of course the church records will give a full account of the additions and official work. The following is a fac simile of the inscription of the tablet erected to his memory in the church in Ionia, Michigan, when he was called away from his last pastorate duties:

In Memoriam

CHARLES H. FOOTE, D. D.

BORN JUNE 17TH, 1825.
ORDAINED MAY 23D, 1854.
DIED JUNE 27TH, 1880.

An Able and Faithful Minister of Christ. The
Beloved Pastor of this Church
from 1879 to 1880.

Intellectual, Vigorous and Original.
Emotionally Generous and Genial.
Spiritually Earnest and Energetic.

"Remember the Word that I said unto you,
being yet present with you."

REV. ALEXANDER STERRITT.

Rev. Alexander Sterritt supplied the pulpit for a short time, when there was no regular pastor. He was an acceptable pastor of Grace Church for many years. He was a very original preacher, giving his own views on different subjects and his own interpretations of passages of scripture, which was an innovation seldom ventured upon at that time, and though, to most minds, entirely orthodox, might in this day when such men as Dr. Briggs are arraigned, be thought to savor of heresy. He was a genial, jovial man and a clever preacher, and was well thought of by all who knew him. He is now numbered among those who have crossed over "to the other side."



CHAPTER XIII.

MR. JOHN SHANKLIN.



Mr. Shanklin became an Elder of the church in 1855. He was one of the oldest residents in Evansville. He was born near Derry, in the County Donegal, in Ireland. His father, John Shanklin, Sr., an Irish patriot, lost his life in the rebellion of 1798, fighting for his beloved country. In his eighteenth year Mr. Shanklin emigrated to America, landing in New York after a voyage of six weeks in a sailing vessel. He spent three years in New York, afterward removing to Frankfort, Ky., from which place he went to Shelbyville in the same state, where he engaged in teaching several years. Subsequently he made his home in Louisville, where he made life-long acquaintances and friends. In 1823 he came to Evansville and engaged in business in which he continued, under different firm names, the last being Shanklin & Reilly, till about four years before his death. After his death a city paper spoke of him as follows:

“Mr. Shanklin began life in Evansville when it was a mere village. He saw it grow into a city with wide spreading commerce and wealth. He witnessed in his long life the creating of the railroad and the telegraph, scarcely dreamed of when he first came to the place and with these creations the marvelous growth and development of our country in commerce and intellectual activity. With all this his mind sympathized and kept pace. Though the snows of eighty-two winters had fallen about him, his spirits were buoyant and hopeful, making his presence and company always genial and agreeable to the old and young alike. Proverbially liberal and kindhearted his hand was ever ready to help forward those who were contending with adverse circumstances. His heart was always open to the

cry of the poor and distressed and with his means he was ever ready to render them substantial aid. John Shanklin was no ordinary man, in his mature manhood his physical powers of endurance were extraordinary. The circumstances in which he and many others in this new country were placed called forth and developed the highest skill and energy. A trip to New York was made by river, stage and on horseback, and weeks and months were spent in these weary journeys. Also the southern trip to New Orleans was equally tedious, going down on a flat boat and returning by steamboat. Persons in business were obliged to make these long journeys. During Mr. Shanklin's active business life he was largely engaged in shipping produce to New Orleans. He was always foremost in business, possessing the confidence of all who were associated with him in the affairs of life, and he never betrayed their trust. In the church his labors were supplemented by his devoted wife, and both are held in grateful remembrance. He was an Elder of the church for over twenty years, and his life linking the past century with the present, closed full of good deeds and loving memories. Of his excellence as a citizen, his tenderness as a husband, his kindness as a father and his uprightness as a man, let the hearts of his children and friends who knew him best testify."

MRS PHILURA SHANKLIN.



Mrs. Shanklin was removed by death from a sphere of usefulness three years previous to the demise of her husband. She was a native of Vermont, and as Miss Philura French, came to Evansville in 1831 with her sister, Mrs. Calvin Butler, and engaged in teaching for three years before her marriage. The school house in which she began her labors was a primitive log cabin on the Princeton road near the old farm of Luke Wood. She afterward taught in Washington, Ind. She was actively engaged in promoting everything calculated to advance the prosperity of the church of which her brother-in-law was pastor in Evansville, and in its connection began her work in the Sabbath school. To her belongs the honor of organizing the first Sabbath school, which was then regarded as an innovation upon the established customs, which did not fully bear upon

the higher sanctification of the Sabbath. But such was her power of fascinating the youth that it was not long till through them she triumphed over the prejudices of the parents. Her interest in the young people of her day and her influence upon them was in many instances very remarkable. Seemingly she had never forgotten her own youthful tastes and she entered into and sympathized in all the enjoyments of her young friends with evident delight and satisfaction. Her love for children was one of the well remembered traits in her character. Her home was always a pleasant rendezvous for all the young people in the neighborhood. To illustrate her desire to give pleasure to the children a little incident is given by one of her friends, who said: "Finding her one day superintending the arrangement of the shrubs and flowers in her front yard, I called her attention to the fact that the gardener was setting the roses so near the fence that every passer-by might pluck them. She said "That is just what I want. If any little child that has no flowers at home comes along, I want him to reach right through the fence and take them.' Her religion was practical as well as spiritual. She comforted and assisted those in distress and encouraged all who needed strength to bear the burdens of life. Her religion spiritually, carried her beyond the cloudy visions of time, where love and beauty reign supreme. She dwelt in the presence of of the grandeur of which St. Paul speaks as "the powers of the world to come," and her aspirations were always for a better and higher life. She was in sympathy and goodfellowship with all Christians of whatever denomination. By her death, not only her particular friends were bereaved, but the church to which she belonged and the community for whose good she exercised her best thoughts and influences.

Much more could be said of this good woman, but the hand that would indite these lines is influenced too deeply by a sister's love to be trusted to write more. The love and sympathy of a last surviving sister which made life pleasant and desirable has passed away, and in their place come memories from the shadowy past that no lapse of time is sufficient to dim. At this late day the heart aches at the desolation that the removal of the beloved presence has wrought and veils itself in its sorrow.



Rev. J. F. Adams.

CHAPTER XIV.

REV. J. Q. ADAMS.

Rev. J. Q. Adams was a native of the town of Ogden, a few miles west of Rochester, N. Y. His parents were New England people and his father was a farmer. He was early initiated into the hard work of a farmer's boy, and his school days were soon limited to the four months of the winter term of a district school. A desire to secure an education possessed him, and he cannot remember the time when he did not expect to become a minister. Under great difficulties he prepared for college, much of the work being done at home under the guidance of an older sister. From September, 1868 to May, 1869, he was a student in the academy connected with the Normal School at Brockport, N. H. Then, owing to the sudden death of his father, he left school and managed the farm until it was sold in the spring of 1871. In the meantime, by diligent study, he had entered the University of Rochester in the class of '74. Here he pursued his studies and was graduated with that class, and from the Theological Seminary at Auburn in 1877. Most of these years he was supporting himself by office work, teaching and preaching.

Soon after being graduated he was married to Miss Clara Southgate, of Rochester, and became stated supply of the Presbyterian Church of Mexico, N. Y. There had been much trouble in the church, and his work was to bring together the two parties and consolidate the church for work. Though holding a call to the pastorate, he was not installed, nor was he ordained until June, 1878. Then the Presbytery of Syracuse ordained him an evangelist. He had previously been licensed in 1876 by the Presbytery of Rochester.

In November, 1878, he accepted the invitation to become a stated supply to the Walnut Street Presbyterian Church, of Evansville, and began his work December 1st. At the end of the year he received and accepted a call to the pastorate and was installed by the Presbytery of Vin-

cennes. Here he remained until October, 1881. It was a pastorate much enjoyed by him, and full of work. A large number had been received into the church under Dr. Foote, his predecessor, and his work was largely in looking after and training the new converts. The church was brought into greater unity, and better organization for work. Owing to the failure of his health he was obliged to resign, and accepted a call to become the pastor of the Presbyterian Church of Boulder, Colorado.

Here new work in laying foundations was thrust upon him. There was a large growth in every department of the church. It became self-supporting and stepped to the front as one of the most vigorous churches of that region. The demands of the general work were also numerous.

In March, 1884, he resigned this pastorate to accept a call to the Westminster Presbyterian Church of San Francisco, where he is still pastor. Work in this city is exceptionally difficult, and the church to which he came was in debt, divided, sadly demoralized, and few in numbers. There has been growth in many ways. It is out of debt, united, thoroughly organized, liberal and active in every good work. It has one of the best working forces of young people to be found anywhere. It has the First Company of the Boys' Brigade in the U. S. A., which, in its more than two year's work, has done much for the boys, and is a rapidly growing organization.

Any notice of this work would be incomplete without some reference to her, who in every good work, has been a help-meet, indeed. Elder Samuel Orr called her "a model pastor's wife," and as the years have passed since then, she has not lost this reputation. To her abundant labors Mr. Adams owes much.

All that has been said of Mrs. Adams, meets with a hearty response from everyone who was blessed with her acquaintance. While her husband was pastor in Evansville she won all hearts, her labors of love and mercy were "abundant," and she has never been weary of well-doing. From her far off home in California, word comes back that the good little woman is more active than ever and her good influence among all classes and especially among the young people, is being felt and highly appreciated.

That Mr. Adams does "not remember when he did not expect to be a minister" must have had a powerful influence in forming his character. His life and mind must have developed with that gracious thought, which was evi-



Rev. Seward M. Dodge.

dent from his purely spiritual sermons. Mr. Adams was very highly respected, and his ill health, which obliged him to leave, was seriously regretted. Excellent reports of the good he is able to accomplish among the rising generation come to us, and that his health has improved in the mild climate of California, is very gratifying to his many friends.

REV. SEWARD M. DODGE.

Christmas morning of the year 1881, the Rev. Seward M. Dodge preached his first sermon in the pulpit of Walnut Street Church. First, as stated supply, and afterward as pastor-elect, he served the church until the last of September, 1883, when he departed for California and became pastor of the Santa Rosa Presbyterian Church.

On the 22d of January, a month after Rev. Mr. Dodge's arrival in Walnut Street Church, a jubilee service was held on the fiftieth anniversary of the building of the first church edifice erected ten years after the organization of the church, and the debt \$3,000, which long hindered the work of the church, was cancelled.

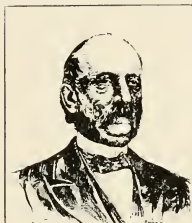
Only a few days later, Elder Samuel Orr, long the main pillar of the church and confidential adviser of every pastor, was laid to rest. In the October following, his beloved wife, of sainted memory, joined him. The next spring the old church manse gave place to a beautiful brick structure, erected to their memory by Mr. James Orr and Mrs. Martha Bayard.

During Mr. Dodge's pastorate, of less than two years, thirty-five members were added to the church—nineteen on confession of faith and sixteen by letter. Regular meetings were established among the young people, with whom Mr. Dodge was always in the fullest sympathy, and many received the spiritual blessing of introduction to Christian work.

Though the time was short in which Mr. Dodge remained with the church, his work was successful, and he was appreciated as an honest and faithful worker in the vineyard of the Lord. His talents were not buried, and in a quiet, unpretentious way he went about his Master's work and when the day of reckoning comes he will receive the plaudit: 'Well done, good and faithful servant, enter into the joy of the Lord.'

CHAPTER XV.

MR. SAMUEL ORR.



In a note from the Rev. Seward M. Dodge, he says, "Much of sorrow as well as joy was crowded into the few short months I spent in Evansville." No sadder event ever occurred in the church than the death of one of its oldest and best beloved Elders, Mr. Samuel Orr, which took place during the time when Mr. Dodge was pastor. The name of this good man brings pleasant memories to every one who knew him. He had all the qualities which make a man respected and honored in every walk of life—as a business man, a phil-

anthropist, a Christian and a personal friend.

Mr. Samuel Orr emigrated from Ireland in 1833, and after two years spent in Pittsburg, he came to Evansville, where he engaged in business and afterwards became one of the largest dealers in iron in the West. He was an honest man, and was eminently successful in the accumulation of wealth, which seemed a well merited reward for his persevering energy and his upright dealings with all men. Benevolence was one of his most prominent characteristics; the poor and needy were never refused aid when an appeal was made to his kind heart, and among this class the sincerest grief was felt when he was called away. The "Evansville Courier" said of him:

"He was personally known to a larger number of men, women and children, perhaps, than any man who has ever lived in this community, and their knowledge of him was not merely that of an acquaintance, but of deep personal attachment."

It can be truly said of Samuel Orr that his kindness was universal; that his bounty was freely given whenever necessity or sorrow laid claim to it. The last prominent

scene in which he was an actor occurred about two weeks before his death, the occasion being the semi-centennial anniversary of the Walnut Street Church. After an eloquent discourse by the Rev. Seward Dodge, who had just entered upon his duty as pastor, it was proposed to clear the church debt by subscription. With that liberality which has always characterized his actions in every worthy cause, and that has particularly lent emphasis and sincerity to his church loyalty, Samuel Orr subscribed about one-fourth of the amount necessary, in this way giving such stimulus to the movement that in a few minutes the required amount was raised. No one was present who will ever forget his cheering words on that occasion, now doubly memorable for the sad sequel of the great sorrow that followed. He appeared in his usual health and his cheerful nature was never seen to greater advantage. "This day's work," he said, "lifts a great burden from my heart; I have always wished that this debt might be paid during my life."

Alas! That the end should have come so soon after this happy fruition of his hope. He goes down, not over weighted with years it is true, but having fulfilled a career that was full of noble deeds that will be recalled with fragrant memories. No reproaches will follow him into the mysterious future which all men must sometime explore, and he leaves behind him a name that will always be revered as an example to be emulated and beloved."

MRS. SAMUEL ORR.



The honored and beloved wife of Mr. Orr deserves a place in this volume. She was married to Samuel Orr before leaving Ireland. Reared with sterling principles, in the atmosphere of the old Scotch Presbyterianism, she was a firm defender of the faith, and her conscientious and useful life was a grand monument to the teachings of her early days and her memory is as fresh in the hearts of those who knew her as the green sod from which she emigrated.

A few lines from the editor of the Evansville Tribune, who knew her from his childhood, shows the place she held in the affections of her friends.

He says: "To the writer she was very dear, the kind words and friendly advice she often gave him when a mere child, the interest she has always shown in him, after he ar-

rived at man's estate, are cherished never to be forgotten. She was truly a noble woman and her life was a long succession of good deeds—a kind charitable Christian woman, numbering her friends as well among those in the humble walks of life as among those upon whom fortune had smiled. Her church was next to her home, the dearest spot on earth to her, and as long as her strength would permit she was never absent from her pew. She has gone to her Maker, gone to the spot at His foot stool that awaited her coming."

Of Mr. and Mrs. Orr, it truly can be said, the mantle of these worthy people has fallen on their only son and daughter, Mr. James Orr and Mrs. Martha Bayard, who are well fitted to fill out lives that will honor their venerable parents. They have built a beautiful Parsonage on Walnut Street on the lot adjoining the church, sacred to the memory of their father and mother.

MRS. JANE FARRELL.



Mrs. Farrell, a sister of Mrs. Orr, is the oldest member of the church, and one of the precious links that connect the past with the present. She remembers much of Evansville in early times and likes to recall the scenes and events of long ago.

Mrs. Farrell came to America from Ireland, as Mrs. McDonald, more than forty years ago and became acquainted with pioneer life, the first few years having been spent in the country near Evansville. There were many privations to be endured in the new settlements at that time, and often misfortunes. After being comfortably settled in a home, her house, with all its contents was consumed by fire; not long after, having again secured a pleasant home, she was bereaved of her husband, who in attempting to cross a stream which he was usually able to ford, a late rain having swollen it, he rode into the stream and was drowned. Her trials were all borne as only a brave woman can bear trouble. She removed to town, and after several years she was married to Mr. John Farrell, since deceased. She has always been a staunch Presbyterian, and her interest in the church at her advanced age is unabated. When the weather is not un-

pleasant, Sabbath morning finds her in her pew listening to the words of truth and righteousness.

Mrs. Farrell has never forgotten her home across the sea, and she keeps herself well informed in regard to its present history as well as that of the earliest periods. Her fondness for, and knowledge of history is quite remarkable; she remembers more about the crowned heads of Great Britain and their descendants than almost anyone, and is often referred to by her friends in matters of this kind. She is fond of reading and society, and the down-hill of life is made pleasant for her by the host of loving friends who enjoy her society, and she still retains an interest in them and the affairs of life, which makes her time pass pleasantly and happily away.

“Cheerful as the day declines,
Cares depart with setting sun,
Peace and trust now fill the mind
Till life’s earthly sands are run.”

CHAPTER XVI.

HON. JOHN W. FOSTER.



Among those who have in years past removed from Evansville and have been very much missed in the church and society, are the Hon John W. Foster and his excellent wife. During the civil war, as Colonel of a regiment and commander of a cavalry brigade in Burnside's army, John W. Foster was a leader in the service of his country and won the honors which were afterward conferred upon him. Seldom has any man so secured the confidence of the head of the nation as to receive three so important appointments as were given him. He was eleven years Foreign Minister of the United States, first to Mexico, afterwards to Russia, and lastly to Spain. From 1866 to 1873 Col. Foster was editor of a daily paper in Evansville. He lived in Cincinnati perhaps two years after the war, and was a ruling Elder in the Lane Seminary Church, Walnut Hills, and also in the Walnut Street Church, Evansville, and now in the New York Avenue Church, Washington, D. C.

To the memory of their children who died in Evans-

ville, Col. and Mrs. Foster have erected a beautiful little church, at the corner of Elsas Avenue and Delaware Street, where a mission school has been established by Rev. L. M. Gilleland, formerly of Walnut Street Church. There has been no regularly organized church there as yet, ministers of other churches supplying the pulpit every Sabbath.

Evansville has a right to congratulate herself on being able to send out into the world men who become not only nationally distinguished, but those who are valuable members of the community where they reside and whose influence is only for good.

Since the writing of this sketch, Gen. Foster has won added laurels in the diplomatic field. Hewhiuo

Since the writing of this book, Gen. Foster has now added laurels in the diplomatic field.

He was a member of many important Commissions:

Reciprocity Mission to Spain—1890.

Behring Sea Arbitration—1891.

Secretary of State under President Harrison—1892.

Fur Seal Conference—1897.

Joint High Commission Canadian Affairs—1898.

Hague Peace Conference—1906.

Alaska Boundary Commission—1908.

Peace Mission to Japan in the interests of China after Chinese-Japanese War—1894.

His home was in Washington, D. C., where he was an elder in the church and a Bible School teacher, a friend and supporter of Missions, and a leader in all philanthropic work, until his death in 1917.

MRS. ELIZA J. McMERSON.

Mrs. McFerson is the mother of Mrs. John W. Foster, and also one of the early members of the church. Hearing her at one time relate some of her early history, the writer was led to think that the strong minded women of this day possibly believe that they are something new in the world, and that they are quite in advance of all their predecessors; perhaps they are, in making plans of what women ought to do, but the thought arose, has any one of them done more that is really heroic than Mrs. McFerson. The ambition and perseverance of a young woman of that early time of which she writes below, was remarkable. One who could accomplish so much in the way of educating herself when so few facilities were enjoyed, is an example worthy of emulation. It is to be hoped that the account solicited for

this book will encourage the young people, whatever their circumstances may be, to qualify themselves for any emergency that may overtake them, by obtaining a thorough education, and that the faint-hearted who would give up in time of trouble to despondency, will take courage from this example and as bravely defy misfortune as the subject of this sketch has done.

Carlyle says: "The past is holier, the farther we go from it." And a person can imagine the emotion experienced by one who after passing the three score and ten years allotted to her, sits down and recalls the scenes of a long and eventful life. Mrs. McFerson is a strong character, and her influence is felt wherever she is known. Having been the wife of a minister, she feels a deep interest in the church, and her opinions are of value in all matters pertaining to it. She is now able to rest from the arduous duties of life, and passes her time pleasantly with her daughter in Washington, and her son, Mr. Theodore McFerson, in Evansville, calling the latter place her home.

A good idea can be gathered from the following sketch, by men of large families, who are not able to educate all their children. Let them try the plan of educating one, and let that one teach the rest. In New England, fifty years ago, it was painful to see the effort made to educate one child for a profession while the others were neglected and allowed to look up to the educated one as a superior. Mr. Ezra Reed, the father of Mrs. McFerson, was a New Englander, but his coming west perhaps developed this new idea which proved a success.



Mrs. McFerson says: "I was born January 1st, 1818, near Urbana, Ohio. My father was from Massachusetts, my mother from Maine. My father built the first brick house in the region of country where he settled; and was the wonder of all the inhabitants, inasmuch as he sent all of his boys to college, six of whom were older than myself. The neighbors spoke of my brothers as "college head." A room was set apart in my father's house for study, in which we gathered. As one after another of the sons finished his college course, and was studying his profession, the first year in private, he would take charge of the study room, and prepare the next younger to enter the regular college class. Here I sat as a little girl learning my lesson. I was

taught to read by my grandmother, on my father's side, before I was four years old. My mother died before I was five years old.

"When I was eight years of age my oldest brother took me with him to Athens, he having graduated and become a tutor in the Ohio University. He immediately put me to studying Latin grammar, hearing me recite at noon and in the evening; he drilled me month after month on the declension of the nouns, pronouns, adjectives and conjugation of verbs so that they remain with me until this day; the lessons were learned on Saturday as on other days, and on every Sabbath afternoon a hymn or Psalm or both.

"About the time I had mastered the Latin grammar my brother, hearing that a cultivated French family had come over and settled a few miles from Athens, concluded to place me in their charge to learn that language. Only one member of the family spoke English; they taught me to ask for everything in French, and paid no attention if I spoke in English. I suffered untold agonies in the woods with these strangers, speaking only in a foreign tongue. I remained here several months.

"Occasionally, when not convenient for my brothers to instruct me, I went to school; the study and discipline here was mere play compared with what they required of me.

"At the age of fourteen, I was sent to the Marietta Female Seminary, conducted by some Eastern ladies, remaining during two school years; here I studied arithmetic, history, botany and other branches taught in the best female schools of that day. I returned to Athens in the latter part of my fifteenth year, making my home with my oldest brother, who was then married and was Professor of Latin and Greek in the University. The brother next older than myself was then a student in the college, and with him I commenced the study of geometry (old Euclid). After I had mastered the first book containing forty-nine propositions, my brother, Prof. Read, said he was going to ask the Professor of Mathematics to review me. He was a severe man, a graduate of West Point, who said that women had not sense enough to master higher mathematics, so I trembled, but did not dare to object. I stood at the black-board two or three hours, reciting every proposition in the first book. The Professor praised me to his college classes, saying I had done more than they could do, as he had not required so much of them. He afterwards said that he would like to have me study algebra with him, as I would need it as I went on in geometry; this I did, two of my friends joining me. During these years I read Latin, (Cicero, Virgil,

etc.) with my brother, Prof. Read, French with a brother fond of the modern languages, and studied mathematics with another, devoted to that branch of study. I found a letter, a few weeks since, written by the last named, fifty-six years ago, in which he said: 'Improve your time, read history—occasionally, a good novel, and don't neglect to look over your algebra and geometry.'

"I had not thought of becoming a teacher, but when about nineteen years of age, our pastor suddenly resigned his position over the church. His wife, a New England teacher, had opened a young ladies' school, and was in the middle of a term. She came to me to complete her term; this I agreed to do with fear and trembling, as many of my own acquaintances were in the school, some older than myself. After I had taught a few days, this minister concluded to remain. His wife came to me again, wanting her school. I was ready to yield, but my pupils objected. I taught two years, after which time I was married to Rev. Alexander McFerson, who had been a student at Athens. I was married at Urbana, and went with my husband to Salem, Ind., where he had been in charge of a church for a few months. My father took us in his carriage to Dayton, Ohio, from thence we went by canal to Cincinnati, by river to Louisville, by stage to Salem. My husband had preached here six years, when he caught a violent cold from riding ten miles in a snow storm, to fill an appointment for preaching; this brought on inflammatory rheumatism, which caused his death. I was left a widow at twenty-seven, with three babies, the oldest not five years, the youngest two months old.

"We had a sweet little home of our own, a cow, horse and carriage, but support was cut off when my husband died. Two brothers, one a Supreme Judge in Ohio, the other a Naval Officer, came to see me; they were distressed at my condition, and said: 'What can you do but take these babies and go to father, your brothers will supply you with the money you need.' They left me \$50, quite a gift for those times. I did not tell them what I would do, but as I thought over the matter, concluded that I did not choose to be dependent, giving my children only the advantages they pleased to allow; so when my baby was six months old, I cleared out my parlor, put in desks and opened a school. After teaching here a year I was invited to take charge of the Female Seminary, at Bloomington, Ind., where my oldest brother was then Professor of Languages in the State University. I took charge here when my baby was eighteen months old. Before doing so I went to Cincinnati to look

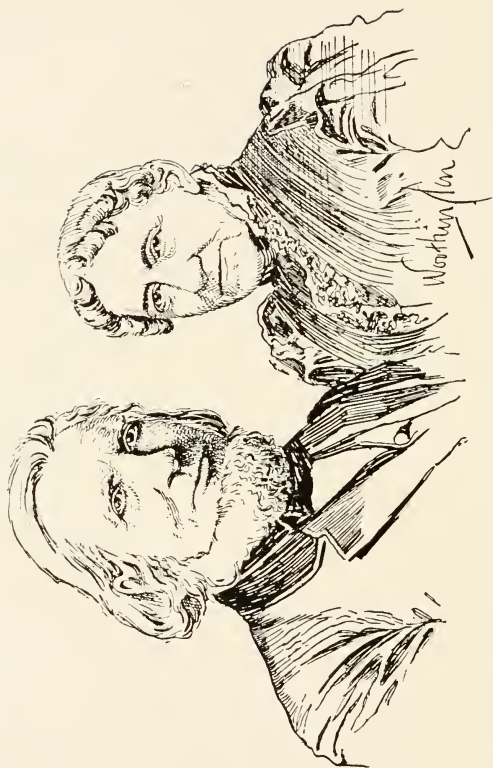
into schools, to see if there were any new methods of teaching or new text books. I brought teachers from the East, one a fine musician. There was but one piano in the place before my own arrival. I had a school of one hundred young ladies, many coming from a distance with brothers who came to college. I introduced singing and calisthenics into my school, which were quite new then, and added interest.

"I kept house with my children and teachers, superintending all myself, and teaching six hours every day. After a few years, during my fall vacation, I took a trip East to visit the best schools; this was before the days of many railroads. I visited the State Normal school at Albany, N. Y., also the best schools in Hartford, Conn. Here I met and consulted with Miss Kate Beecher, who was much interested in education, and was connected with a society for sending teachers to the West.

"I also visited the old Ipswich and Mt. Holyoke Seminaries. At Ipswich I learned some new methods for interesting my girls in spelling, an important branch of education.

"I remained ten years in Bloomington, educating my own children, as well as some orphan girls; two from Salem, whom I kept in my family several years. All the ministers' daughters of the place were received into my school without charge for tuition. My brother used to say to me: 'I think if you support and educate your own children, you will be doing well without educating others free.' I was not dependent upon brothers, or any one else, and could do as I wished. I never received aid from my family during the years I was bringing up and educating my children, amounting to one hundred dollars; it was not necessary. I perhaps, have not had as much sympathy for helpless women as I should have, but all cannot help themselves. I had opportunities in my younger days to prepare myself for this work, and God blessed me with health, and strength, and energy.

"I taught in Bloomington ten years, then went with Dr. Monfort as Lady Principal, to Glendale, where I re-



Rev. J. R. Barnes and Mrs. Barnes.

mained five years, until I was called to Evansville to be with my daughter, (married and settled there), whilst her husband went to the army.

"I taught eighteen years of my life, and don't remember that during that time I was absent from school a single day, on account of illness.

"I feel today like saying with the Psalmist: 'Bless the Lord, O, my soul; and all that is within me, bless His holy name.'

E. J. McFERNON."

CH'APTER XVII.

MRS. E. T. DREW, NOW MRS. BARNES.

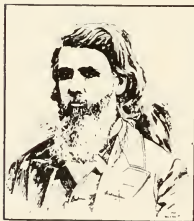
Persons who read this volume will expect to see the familiar name of Mrs. Drew in its pages; though mention has been made of her before under the name of Mrs. Barnes, it will not quite satisfy those in whose heart she occupies so large a place not to find any further mention of her. Mrs. Drew, as we still like to call her, because it brings pleasant memories, was a native of Hartford, Conn., and was educated in Montreal, Canada, to which place her parents had removed. She was a niece of Arthur and Wm. B. Tappan, who were celebrated in their day, both for their anti-slavery views and for rare intelligence and influence in New England. The latter was also a poet, some of the best hymns sung in our churches having been written by him. Mrs. Drew came to Evansville more than forty years ago, and was so associated with the church and all its belongings, that when she left for a home in New Orleans, she was missed in every department of it, as well as in almost every household. Few persons have done with their own hands so many acts of kindness as she has done, all of which it seemed her greatest pleasure to perform.

How many weary nights she has watched by the bedside of the sick and suffering, even breaking down her own health in this way, her labors at one time resulting in a long illness. No home where there was trouble was long without her kindly offices. She was always ready for loving and generous deeds, which were worth far more than money to the recipients—making clothing for the destitute and helping all who needed help. Mrs. Drew was strictly observant of all her church duties, never failing to be found in her accustomed place at its services, without regard to

the weather, sickness alone preventing her faithful attendance. She was for many years a manager of the Industrial School of which Mrs. Samuel Bayard was the president; also a manager of the Home of the Friendless. The Sunday School, Missionary Society and every other good work had her sympathy and support. Time did not dampen her ardor or energy for the accomplishment of any good object, she was as ready at seventy years of age to engage in any new plan for the benefit of others as she had been many years before. Her whole life was given to making everyone happy, and this she accomplished, in a great measure, by always being employed in kind and loving acts. Numerous mementoes of her affectionate regard are cherished keepsakes in the homes of her friends. Her example of cheerfulness and her disposition to look on the bright side of every event, was also a source of happiness to others, and she was a person of whose society one never grew weary. Her friends rejoice to know that she is happy as Mrs. Barnes, in her beautiful home in Marietta, Ohio, among new and kind friends.

CHAPTER XVIII.

PROFESSOR TINKER.



Milton Z. Tinker was born in Kingsville, Ashtabula county, Ohio, June 25th, 1834. His youth was spent in the ordinary routine of a farm laborer. He assisted upon the farm during the summer, and attended school during the winter. In the former capacity he laid well the foundation for a sound, physical constitution, such as only agricultural pursuits can give.

He spent most of his leisure moments in the study of music, applying himself diligently in all of the several departments, especially in that of voice culture. He was a regular attendant upon the exercise of the old-fashioned singing school, musical institute and musical convention, thereby securing every advantage to be gained which these gatherings afforded.

In the fall of 1854 he commenced teaching his first day-school, at a salary of \$12 per month, for a term of five

months, and, as the custom was then, "boarded around" the district. He gave instructions to singing classes at night in the communities where he was teaching, a practice he continued for four successive years.

On the first of May, 1858, he went to Chicago and entered the Normal Musical Institute, of Messrs. Bradbury & Cady, and took a thorough five months' course upon practical teaching, including the subject of harmony and voice training.

He at once began the work of conducting singing classes, musical institutes, and musical conventions. Success crowned his efforts at all of the places he visited.

In the fall of 1863 he was employed by the Board of Education of the city of Terre Haute, Ind., to introduce and superintend the instruction of vocal music in the public schools of that city. Continuing the work in Terre Haute until 1867, he then resigned and accepted a like position from the Board of Education of the city of Evansville, Ind. He commenced the work in Evansville on the first of September, 1867, and has held the position continuously during a period of nearly twenty-five years.

He united with the Walnut Street Presbyterian Church in 1869. In the fall of 1870 he succeeded Mr. Theo. Russeli, as leader of the choir, and still holds this position. He has been the leader of the Philharmonic Society, the Lyric Society, and the Ideal Opera Club. He has, at all times, been identified with every movement which had for its object the musical advancement of the people of Evansville.

The choir of Walnut Street Church has been fortunate in having so competent a leader for so many years as Prof. Tinker. Father Chute was the first person who led the choir, and soon after him Col. C. K. Drew, Sr., who in the "Little Church on the Hill," played on the bass-viol the accompaniment to the sacred songs of Zion. His son Col. C. K. Drew, Jr., who now resides in New Orleans, was the organist after the new church was built. Miss Amelia Lawrence, Mrs. Maclean, Miss Laura Thompson, Miss Talbot and Mr. Arnold Habbe, have filled the position of organist, which Mrs. Millis now occupies. More attention has been given to music in the last twenty years than it received during fifty years before in Evansville. In 1836 the first piano was brought to the place, and for fifteen years after, there was but one teacher who gave lessons on that instrument.

No one has contributed more to the entertainment and advancement of the community, in its music, than Prof.

Tinker. His connection with the public schools, as well as with the church, has accomplished this. It is impossible to estimate the good that has been derived from his services for the many years past. in which he has trained the youth in the divine art. Who can say how the undeveloped minds of the young have been elevated and inspired to the pursuit of the chaste and ennobling avocations of life by his teaching? The little untutored urchin in the public school, in whose home music's sweetest strains are never heard, and where, perhaps, only discordant sounds have met his ear, is charmed with the sweet songs he hears in school, all breathing of purity and love, his little heart is broken up and the good seed is sown in it which will bring forth fruit such as never before grew about his humble home. Music is the solace of life. Who that has been jostled through its rough highways and filled with care and anxiety, does not gratefully welcome the strains of some old familiar song? It calms and rests his weary soul.

The music of the present day is more artistic than the songs of "Lang Syne," but the latter will never lose their charm; their notes strike a chord in the heart which will ever vibrate with pleasure to the sound. We may be charmed with the brilliant compositions of the greatest composers, we may drink in the melody of the most gifted songstress, but there are no sweeter strains to us than those we first learned to love.

"I remember a song whose numbers throng
As sweetly in memory's twilight hour,
As the voice of the blest in the realms of rest,
Or the sparkle of dew on a dreaming flower.
T'is a simple air, but when others depart
Like an angle's whisper it clings to my heart.
That song, that song, that old, sweet song,
I gather it up like a golden chain—
Link by link, as to slumber I sink,
And link by link when I awake again;
I shall hear it I know when the last deep rest
Shall fold me close to the earth's dark breast."

CHAPTER XIX.

REV. LELAND GILLELAND, D. D.

In 1884 Dr. Gilleland was called to supply the pulpit of Walnut Street Church. On his first appearance in the sacred desk he captured the hearts of his hearers by his earnest and enthusiastic preaching, and throughout the time that he remained with this people they never lost their interest in his sermons, and in almost every household they were the subject of conversation when the service was over. It is impossible to estimate the extent of value of the good work accomplished during the six years that he remained in connection with the church. Dr. Gilleland came to Evansville from Tideout, Penn., and previous to his residence there he had lived in White Pigeon, Michigan, where he had charge of a church. Born of Protestant Irish parents, he inherited their staunch Presbyterian views from which he never departed, and few men have ever seemed to human vision, to be worth so much to the church and the world. That his earthly usefulness was cut short could only be because some service more grand and fruitful than any on earth awaited him in the heavenly life. The resignation of Dr. Gilleland was received by the church with the most profound regret. He removed to Lake View, Chicago, in October, 1890, and had entered upon his work with the promise of a bright future opening before him, when he was stricken down with disease and died on March 17th, 1891. It was a noble testimony to his character, as true as it was exalted, which Dr. Marquis bore at his funeral, when he said: "I think he was as little influenced by considerations of personal ambition or emolument as any man I ever knew. He never asked concerning a project or act, 'what will it do for or bring me?' but 'what will it do for Christ and for men?' He was single-eyed in that, the controlling purpose of his life was to please Him whose servant he was. It is not to be wondered at that such a man should be rich in friends, the possession of that best earthly heritage, the devoted friendship, the strong confidence and the lasting af-



Rev. Leland M. Gilleland.

fection of the right minded and sincere. The loss to the church and the world is to be deplored when such men are summoned away from a life of usefulness to a higher and better sphere."

A few weeks after the death of Dr. Gilleland his wife, who had faithfully nursed him through his long and severe illness, was taken with the same disease (typhoid fever) of which he died, and in a few short weeks was laid to rest beside him, leaving a young family to be cared for by friends and relatives. The members of Walnut Street Church and the church of which Dr. Gilleland was pastor made up a handsome sum for the education of his children, which was a praiseworthy act.

Mrs. Gilleland was a valuable aid to her husband in his work, a pleasant companion and a loving mother, devoting herself to the comfort and happiness of her family, and the blow which severed her from her children and friends was severely felt. After her husband's death she was inconsolable, and she was ready to express herself in the words of Father Ryan:

"My feet are weary and my hands are tired,
My soul's oppressed,
And with desire, I now desire
Rest only rest;
And I am restless, still
Far down the west
Life's sun is setting, and I see the shore
Where I shall rest."

CHAPTER XX.

THE ELDERS AND EARLIEST MEMBERS OF THE CHURCH.

The present elders are Messrs. Edward T. Sullivan, James L. Orr, Robert Smith, J. N. McCoy, Byron Parsons, Samuel Q. Rickwood, Herman Pfafflin and Melvin H. Lockyear.

DR. SAWYER AND DR. TYRRELL.

Among those who have resigned or ceased to act in the capacity of Elder we find the names of Dr. Sawyer and Dr. C. C. Tyrrell, both of whom are still in Evansville and are among the oldest citizens. They have both seen all the changes that have taken place in Evansville in the last three or four decades, and are sincere Christian people interested in the welfare and prosperity of the church.

MR. HIRAM K. WELLS,

Who was also an Elder, has removed with his wife to Elmira, N. Y., where they reside with their daughter. Few persons ever lived in Evansville who enjoyed more of the confidence and respect of every one than Mr. and Mrs. Wells. They have passed many mile-stones on their life's journey and are cheerful and happy in their old age.

MR. CHARLES S. WELLS,

A brother of Mr. Hiram K. Wells, came to this place many years since with his family, only one member of which, Mrs. Helen Keller, is here at this time. Mr. Wells was an Elder and superintendent of the Sabbath School and an excellent man. He died early in life and his loss was severely felt in the church, as he was one who had a powerful influence for good in any place or position.

DANIEL G. MARK



Was a native of Gettysburg, Pa. He came to Evansville in 1850, where he lived over thirty years. After coming to the place, Mr. Mark united with Walnut Street Church and was chosen Elder in 1869. He was one of the most efficient Elders, and spared no pains or efforts in his power to further the interests of the church, giving generously of his time and means to the work. He was an excellent neighbor and friend, and with a liberal hand extended help to the poor and needy. His estimable wife survives him, but has never recovered from the sorrow of her bereavement. Mr. Mark served as an Elder with Mr. Shanklin, Mr. Orr and Mr. Luke Wood, all of whom, with Mr. Chas. Wells, have passed away since 1860.

M. MYRON W. SAFFORD

Came to Evansville to establish a school which was taught in the school house seen in the picture beside the little Church on the Hill. His wife and her sisters, the Misses Morton, who assisted in the school, were sisters of the present Vice President, Hon. Levi P. Morton. They were all New England people with the staunch principles of that old land. Mr. Safford was also an elder. He died some years ago.

GOV. CONRAD BAKER.

Reference has already been made in these pages to Gov. Baker and his lovely wife, whose presence always brought life and pleasure into every circle where she was welcomed. Her bright and happy face is still remembered by her old friends. She was a sister of Thomas E. Garvin and Mrs. Louisa Casselberry. Gov. Baker came to Evansville in early times, and did not wait for church members to call upon him before he chose his place of worship. He knew where he belonged, and worshiped as his fathers had done in the Presbyterian church. He was a lawyer of a high and honorable character, and this was what won for him the position of Governor of the State of Indiana. During his stay here his beloved wife was called from earth, and after some years he married Miss Charlotte Chute, a daughter of Father Chute and an estimable woman.

The first house Gov. Baker occupied after coming to Evansville was a little cottage still standing on Second street, not far from Walnut Street Church. It was once a charming little home, made so by tasteful hands. Afterwards Gov. Baker built the house now occupied by Mr. D. B. Kumler, on First street. After he was elected Governor he moved to Indianapolis, where his family remained after his death.

HON. WM. BAKER,

Who was a brother of Gov. Baker, came to this place a few years later than his brother and was highly esteemed. He was a native of Pennsylvania which was honored by her sons. He was educated to thorough business habits, which told in his success in life. Mr. Baker was mayor of the city for several years, and to him the city is indebted for some of its most valuable improvements and the honest ad-

ministration of the law during the period in which he held office. He and his wife were exemplary members of the church and were interested in all its affairs and Mr. Baker rendered it important and valuable service as Treasurer for 15 years. Mr. and Mrs. Baker are neither of them now living.

MR. AND MRS. LAWRENCE,

Whose names and faces were familiar to us many years ago. Mrs. Lawrence was a sister of Mrs. Dr. Sawyer, and is remembered as a person who had many friends. She was a genial, kind hearted woman and an efficient member of the church, always ready to do more than her share of the hard work so necessary to be done in the church in early times. When the new church was erected Mr. Lawrence presented it with a handsome marble pulpit. Mr. and Mrs. Lawrence are still living, their home is Chicago.

MR. AND MRS. HORACE E. PLUMBER

Were members of the little Church on the Hill. They were New England people. Mrs. Plumber is still living and has been a widow many years. She has seen severe affliction, but welcomes old age with cheerful resignation. Mrs. Plumber now attends the First Avenue Church, where without doubt she is an energetic worker in its interest, as she was in the old church.

MRS. J. E. MASON,

Though not one of the oldest members of the church, she was one of those quiet Christian women whose life was a lesson from which all could learn truth and purity of purpose. She lived what she believed, by her death her friends and the church sustained a great loss. She was for years, together with her husband, a member of the choir. She now sings the songs of the redeemed.

There are others whose faces would be missed from their accustomed places as much as the pulpit or the organ, and it is hoped that their seats may not be vacant for many years to come. Among these are still some who used to worship in the old church and sing in its choir.

MR. AND MRS. SAMUEL E. GILBERT,

Both of whom have given many years of faithful service to the choir, and can be relied upon for the fulfillment of all the duties required of them as church members. Mr. Gilbert came to Evansville in 1850 and has been a successful merchant, but is now retired from business. His estimable wife is a native of this place and is a sister of David J. Mackey.

MRS. THOMAS E. GARVIN

Is also remembered as belonging to the choir in years that are past and is known at this time as a valuable member of Walnut Street Church, ready to assist in any good work, kind and warm hearted to her friends of whom she has many. Beside her in the choir of long ago stood a beloved relative of hers. The name of Nellie Warner, (afterwards Mrs. Culbertson), brings before us a queenly and elegant woman. After her marriage to Mr. Culbertson of New Albany, she resided in that place where she was highly esteemed.

Death, who "loves a shining mark," removed her a few years since from a lovely home where, with wealth and a benevolent heart she was accomplishing a great amount of good. She possessed a remarkable degree of taste and culture and seemed especially designed as a leader in society, and in the church. Her efforts in sustaining an orphans' home were deserving of great praise. She contributed freely of her means, her time and talents to its support. Her removal from a life of usefulness was very much deplored in her home and by those intimately associated with her in works of benevolence and chority.

Of the early members who are still active in church work are Mrs. James H. Cutler, Dr. and Mrs. Tyrrell, Dr. and Mrs. Sawyer, Mrs. Mary Babcock, Mrs. Nancy M. McClain and Mrs. James Davidson. All of the above persons have contributed in every way to the good and prosperity of the church, and are consistent Christian people.

There is also an army of resolute and cheerful servants in the cause of their Master, those best known to the writer are Mrs. Samuel Bayard, Mr. and Mrs. Daizell, Mrs. Isaac Keen, Mr. James L. Orr, Mrs. Gilchrist, Mrs. James M. Shanklin, Mrs. Read, Mr. Robert Smith, Mr. and Mrs. Edward Sullivan, Mrs. Mathilda Goodge, Mr. W. H. Lehn-

hard, Mr. and Mrs. McCoy, Miss Anna Farrell, Mrs. North Storms, Mrs. W. S. French, Mr. and Mrs. Phil. C. Decker, and many of the later members are also worthy of mention herein, besides the young people who are zealous in good works and with young and willing heart and hands great good will be accomplished.

The history of the above people should be found in the next volume.

Besides those before mentioned the church has lost by death many valuable members. On this list we find the names of Dr. Wilcox and wife, Mrs. James E. Blythe, Dr. Morgan and wife, Mrs. James L. Orr, Mr. Sellman, wife and son, (these were the entire family,- Mr. Swanson and wife, Mrs. Dutcher, Mrs. Lydia Bell and Mr. Luke Wood, who was an elder, as was also his grandfather of the same name who died many years since. Mr. James R. Goodlett was also an elder in early times. He was the father of our present mayor, Hon. N. M. Goodlett, and a man of sterling worth and integrity.

More than thirty families have removed from Evansville to different parts of the country in the last five years, who were connected with the church. Among those who went to California was Mrs. George Start, who was an active and useful member of the church. Mrs. C. K. Drew removed to New Orleans, and both of these persons have passed away from the scenes of time.

Death seems to have been busy in the early days of the new year. The chimes of '92 had scarcely ceased when his cold hand was laid upon a good man, once an elder of Walnut Street Church.

Dr. L. G. Johnson was for several years a resident of Evansville. He was a homeopathic physician and was highly respected in this community. His home was in St. Louis and in a few days after his death his wife was called to follow him to the "better land." Their remains were brought to this place for interment.

CHAPTER XXII.

THE CHILDREN.

"In memory's mellowing glass how sweet
Our infant days, and childish joys to greet,
To roam in fancy in each cherished scene."

Among those who have a warm place in the heart of the writer are the dear children and to them hearty congratulations are extended that they live in this age of progress when so many new inventions and improvements make the world to them almost paradise compared with what it was years ago when life seemed barren of enjoyment for children. Even the picture books of the present time are an education to a child.

In a well remembered home of seventy years ago where there was the best collection of books in the neighborhood, except the library of the minister, there were but two books which contained pictures and these were the "Babes in the Woods" and "Bunyan's Pilgrim's Progress." The first was a good book to call out the sympathies of a child for the poor little babes in the lonely woods, but what a sad lesson in human nature was learned from the character of the uncle. It is a wonder that the child who read this book was not afraid of its uncles afterwards. Then Bunyan's old man he called Christian, who would not lay down his burden, was a perfect mystery to the childish mind, it could not comprehend why he was so persistent in carrying that bundle. These books were chosen as the most interesting to a child from among such as Baxter's Saints' Call to the Unconverted, Jonathan Edwards' writings, and others of a kindred name and character. The Sunday-school books were the first that were written for children and some of them were written for children and some of them were far beyond their comprehension. The children of this age of the world are the most important persons in the community, in-

asmuch as there is more thought given to their care, education and training as well as to their happiness and welfare than is given to any other class of society, and also because they are to fill the places now occupied by others and their influence for good or evil is to affect the world when the sceptre has fallen from the hands of those who now rule.

The responsibility resting upon the children of these days is very great, the facilities for obtaining knowledge are so much better than they ever were before, that every child is in a measure responsible for his improvement of these opportunities. The children have the benefit of the knowledge attained by the greatest minds, in science, art and literature; the lightning is harnessed and driven at the will of man; thunder, which was once known only as the voice of God, is now heard without terror. The earth gives up its treasures, buried cities, with all the pomp and wealth of other ages, are excavated, and the temples and palaces of nations that have passed away, are brought to light. The revelations of science in the past few years have almost made a new world of this mundane and most divine painting, which lend a refining influence that cannot be derived as well from any other source. Literature provides for every desire of the mind in pursuit of knowledge or pleasure; while there is much literature that it is a great waste of time to read, there is a wealth of thought in the best authors that will enrich and elevate the mind of the studious. Every child should cultivate a taste for music and reading, and the young should especially choose those authors who give them ideas that they may carry with them through life, and that will have a good influence upon them here and hereafter.

The idea at this day, seems very old-fashioned that young people should not attend theatres and dances, and play cards. It is either right or wrong to encourage the pursuit of such pleasures. Many thoughtful and experienced persons have decided that it is wrong, and are ready to ask: "Is it right to waste the time that could be better employed, in preparing for, and attending dances and theatres? Is it right to encourage the expenditure of money in this way, by young persons who need to save their earnings to begin a successful life? Should respectable and religious parents countenance theatrical people with whom they could not think of allowing their children even an acquaintance? Is there any good derived from card playing?

If so, does the good counteract the harm which has so often followed it—the dishonesty and ruin of thousands?"

The time has been when religious persons disapproved of these amusements, and churches (Walnut Street Church included), called their members to account to the session for drinking intoxicating liquors, playing cards and attending theatres. The question might be asked, are these things any nearer right now than they were then?

Diversions for children should be simple and well selected; those should be chosen about which there is no doubt of their being conducive to health of the body and mind; late hours and excitement should always be avoided.

While the minds of the children are developing, the parents, perhaps, realizing from their own experience that life may not be to them always a garden of flowers, endeavor to afford them all the pleasure in their power to contribute, and with great painstaking and trouble they furnish entertainments of various kinds, none of which are enjoyed to their fullest extent more than those of the Christmas holidays. Fifty years ago Christmas was scarcely talked of and never celebrated in Evansville. The old English people were sometimes known to tell of what they used to do in England at Christmas. There were a few Episcopalians or Catholics here then who would have been most likely to have noticed that day; the other denominations were not quite sure about the date of the event which Christmas commemorates and it passed quietly away. Now all seem to agree upon the same time, and the churches from the old Puritan stock are ready to mark the day with festivities, and even the Jewish people give presents to their friends and children on Christmas.

The following newspaper account of a merry Christmas entertainment for the children, finds a place here with the hope that in some unaccountable manner this volume may survive the wreck of years, and perhaps be found among the other rubbish of some garret in the latter part of the twentieth century (when the manner of spending Christmas may have changed as much as it has in this century), and may afford some of the remote posterity of the actors in the celebration of 1891 an opportunity of seeing how their ancestors spent Christmas:

SANTA AT CHURCH

THE CROWNING EVENT OF CHRISTMAS-TIDE —CHILDREN MADE HAPPY.

A Delightful Evening Spent at Walnut Street Presbyterian Church

"Last evening the parlors of Walnut Street Presbyterian Church were well filled with the boys and girls of the Sunday School and their friends who came to enjoy together the Christmas entertainment.

The room was beautifully decorated with palms, holly, Alabama smilax and mistletoe, and bright lamps added to the pleasing effect. A stage had been erected in the corner of the room, on which was a fire-place with a tall brick chimney. The bright-faced happy children in their perttiest clothes made by far the sweetest and most attractive picture.

After the opening chorus and an appropriate talk from Mr. James L. Orr, the infant class marched in and took their places on the platform, where they knelt and repeated a sweet little prayer. Miss Bessie Valentine made the opening address very cutely.

In 'Christmas Music,' Milton Pullis, Walter Schnakenburg, John Storms, Jessie Connor, Edward Hankins, Allen Hawkins and Hallie Crawford represented musical instruments.

Misses Mabel Lahr, Madeline Norton, Lillie Hodson, Mamie Goodge, Louise Robinson, Eloise Decker, Mabel Melvin and Mildred Cutler represented a flower in the "Christmas wreath."

The tableaux were a very pleasing part of the evening's entertainment. In 'Christmas Rich and Poor,' Helen Paine, Helen Venneman and Carl Schnakenburg made a very pretty picture, and Miss Emily Sullivan will not soon be forgotten as she stood leaning upon the cross in 'Rock of Ages.'

A quartet was admirably rendered by Messrs. Walter Decker, Harry Little and John Strain. Little Misses Edith Wing and Ruth Lehnhard sang 'Christmas Thoughts' very sweetly, and Messrs. M. Z. Tinker and Oliver C. Decker delighted the audience by their rendition of 'Star of Bethlehem.'

At the close, Santa Claus with Frances Overman, Lorraine Cutler and Tunis Ross made two beautiful tableaux, 'Christmas, Night and Morning,' and as an ending Santa Claus came through the window with the remark that Christmas was over and he had no presents left, but a happy thought struck him, that he might distribute the bricks from the chimney as he would have no further use for it this year. Accordingly it was torn down and to their delight and surprise each one found himself possessed of a brick in the form of a box of candy.

One of the things about the whole was the donation given by the boys and girls as a Christmas offering to Park Chapel.

Both old and young were so pleased with the success that they decided to re-appoint the same committee, Mrs. Sue M. Barton, Mr. Will C. Paine and Mr. James L. Orr to attend to all their future affairs of this kind."

CHAPTER XXIII.

In giving an account of the lives of all the good men and women who are mentioned in these pages, full justice, perhaps, in some instances, may not have been done; at the same time there has been no desire on the part of the compiler of this book to over-rate anyone whose name appears in it. The fact that in the long period of seventy years, among those pastors mentioned, there has been no one who has not honored his calling, is a subject of congratulation. It will be seen that the subjects of some of these sketches have shown great energy and practiced great self-denial in order to fit themselves for the life they choose, and that the desire to do good was the ruling motive of their labors. There is a sublimity in the thought of men devoting their lives to the good of others. The world holds out many inducements to follow its varied pursuits of pleasure, fame and wealth, which may all array themselves before young men, but those who choose the ministry for their calling seldom look forward to any of these. The reward of the just and merciful will be theirs.

It has been impossible to obtain sketches of all the Elders deceased, as well as photographs of some of the clergymen.

Several of the pastors have furnished their histories, which has been a great assistance in collecting facts in re-

gard to their lives, and for this they will please accept many thanks. Some of the pastors were not married, others had wives who had the care of families of small children, or who were invalids, which prevented their being efficient workers outside of their own homes, and though sketches of them might be interesting as those written, it has not been possible to obtain them.

To the kindness and skill of Mr. Charles V. Worthington and Mr. W. S. Douglas, is due the credit of the portraits and illustrations.

If there is anything in these pages that can give offense to anyone, it is unintentional, and there is no one to blame but the writer, who has only good will to all.

The church records contain over four hundred names of members of the church; also the names of one hundred and thirty baptized persons. They show that one hundred and thirty-two persons have been married by the ministers of the church within the last five years.

There is one feature that is worthy of note in the rules of the Presbyterian Church, which is that a person once a member is always a member, until dismissed by letter, and wherever he goes or whatever befalls him, the church never loses its interest in his welfare and happiness; its sympathies go out to him in affliction, and it rejoices with him if he rejoice. There are the names of some on the church books as members, who were reared in the atmosphere of church influences, who, for reasons of their own, are no longer devoted to the church as formerly. This must be a source of deep regret to those who valued their society and influence, and if the time ever comes when their interest in the church and its welfare revives, they will be joyfully welcomed back to its services and its friendship. When one gives up the God and faith of his fathers, he is like a ship at sea without a rudder or compass, he is blown about by every "wind of doctrine." When he loses sight of the light-house of Faith, Hope also disappears.

* * * * *

In calling to mind the scenes and persons of the past and particularly those who have been gone from us so long, the writer, although not a spiritualist, has seemed to shake hands with these old friends, and recollections come up of the pleasant social intercourse enjoyed with them. Do they

know that they are remembered ,and do they think of their old friends?

There are few of the older church members living, and as the "whispering leaves" of life's autumn fall around them, and one after another of those who have walked together in life's pleasant pathway, disappear among the shadows, may those who take their places find only "ways of pleasantness and paths of peace."

"When on my day of life the night is falling
And, in the winds from unsunned places blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay.
O Love divine, O Helper ever present,
Be thou my strength and stay.

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, O Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven thro' Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade, where sin and striving cease,
And flows forever through Heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath Thy trees of healing,
The life for which I long."

MARY FRENCH REILLY.

History of the Walnut Street Presbyterian Church

PART II.

DEDICATION

To the children and young people of the church of today
this volume is dedicated,
with the hope, that,
inspired by its story of faith and good works
they may be able to do greater things than these
in the years to come.



THE PILGRIM CHURCH.

(Hymn quoted by Rev. W. H. McCarer in his last sermon in the old Church, Sunday, February 26th, 1860.)

“Far down the ages now,
Much of her journey done,
The Pilgrim Church pursues her way
Until her crown be won.

The story of the Past
Comes up before her view,
How well it seems to suit her still,
Old and yet ever new.

It is the oft-told tale
Of sin and weariness,
Of grace and love yet flowing down,
To pardon and to bless.

No wider is the gate,
No broader is the way,
No smoother is the ancient path
That leads to Life and day.

No sweeter is the cup,
Nor less our lot of ill,
'Twas tribulation ages since,
'Tis tribulation still.

No slacker grows the fight,
No feebler is the foe,
Nor less the need of armor tried
Of shield and spear and bow.

Thus onward yet we press
Thro' evil and through good,
Thro' pain and poverty and want,
Thro' perils and through blood.

Still faithful to our God,
And to our Captain true,
We follow where He leads the way,
The Kingdom in our view.”

CONTENTS—PART II.

1. Introduction.
2. In Memoriam—Mary F. Reilly.
3. The Evolution of a Soul.
4. Men's Organizations—
Session, Trustees, Brotherhood.
5. Women's Organizations—
Missionary Society, Ladies' Aid.
6. Young People's Organizations—
Sabbath School, Y. P. S. C. E., Girls' Circles and Boys'
Clubs.
7. The Choir.
8. Rev. Otis A. Smith, D. D.—1891.
9. Rev. Samuel N. Wilson, D. D.—1896.
10. Rev. Charles Nickerson, D. D.—1901.
11. Rev. John Kennedy, D. D.—1907.
12. Rev. Leslie Whitcomb—1919.
13. Some Prominent Members.
14. War Record.
15. Centennial Celebration.
16. The Future.

CHAPTER I.

INTRODUCTION.

By George S. Clifford.

PIONEER DAYS.

Accustomed to the comforts and luxuries of the twentieth century, we, who are in 1921 celebrating the establishment of the first Presbyterian church in Evansville one hundred years ago, may better appreciate the event by recalling the conditions of that time and the difficulties the founders had to overcome.

For many years after Kentucky had been admitted into the Union of States the Ohio river protected the savage red men from farther encroachment by their white foes. Gradually, however, the more venturesome pioneers pushed their way across the wide river and little settlements were established in the great Northwest territory.

The battle for the necessities of life and against sickness and the many foes of the forest left the early settlers little time for the higher things of life.

In 1804, the government by treaty, acquired from the Indian tribes this land in Southwestern Indiana and opened it for settlers at two dollars per acre—one quarter cash; but so poor were the people that many were unable to make the deferred payments so, following the great business depression of 1819, the government in 1821 reduced the price to one dollar and a quarter per acre.

In 1822, many western banks failed and there was no longer any circulating medium. Coon skins became the basis for financial transactions of a limited nature.

The years 1820-21-22 were years of hard times attended by a great amount of sickness and many deaths.

In 1824, the entire assessed value of the village of Evansville was little more than twenty-seven thousand dollars.

There was little attention given to maintaining civil government. For almost three years, 1825-28, there is no record of any meeting of the town trustees and Evansville practically ceased to exist as a civil corporation.

The year 1832 was noted for the cold weather, the flood and the cholera. There was no thermometer in the village, but the river was frozen over to a thickness of twenty inches and the weather was described as "cold, cold, bitter cold." When the spring flood came the water backed up from Pigeon Creek through the ravine which ran along where our court house now stands, until it lacked only six inches of meeting the waters which ran down the ravines from the southeast of the village.

In September came the cholera which carried off twenty-five or thirty of the population of about two hundred and twenty-five.

Such was the little settlement in which the first Presbyterian church was organized in 1821, for which the first church building was erected in 1832.

The church owes its birth to the missionary zeal of the presbyterians of Kentucky.

That the church organization could be preserved thru years of such discouragements and a house of worship built in a year of such hard times and suffering, should cause us to rejoice and give thanks for the unyielding Christian character of our sturdy forefathers.

PRESBYTERIAL AFFILIATIONS.

All that part of the Northwestern Territory which now forms the State of Indiana, was originally in the Transylvania Presbytery, Synod of Kentucky, which presbytery in the early years of the nineteenth century sent missionaries into the Territory of Indiana to preach and establish Presbyterian churches.

In 1815 this territory was made a part of the Presbytery of Miami, Synod of Ohio. In 1817, all that part of Indiana west of a line drawn due north from the mouth of Kentucky river was attached to the Presbytery of Louisville.

In 1823 that part of the Presbytery of Louisville which was in Indiana was constituted Salem Presbytery, Synod of Kentucky.

In 1824, that part of Indiana lying south and west of a line from the mouth of Green river due north twenty miles and thence northwest to the mouth of White River, was attached to the Presbytery of Muhlenburg, where it remained until 1827, when it was returned to Salem Presbytery, and then in 1829 became a part of Wabash Presbytery, when the lines between these two were changed.

The Synod of Indiana was organized in 1826, the first meeting being held in the Court House at Vincennes in October of that year.

In 1830 the name of Wabash Presbytery was changed to Vincennes Presbytery.

When in 1838 the division occurred throughout the church into Old School and New School branches, Evansville, with four other churches in this neighborhood, transferred to Salem Presbytery, which with the Presbyteries of Madison, Crawfordsville and Logansport, constituted the Synod of Indiana, N. S.

In 1846, Evansville Presbytery was organized, but it existed only three years when it was dissolved and the Evansville church returned to Salem Presbytery.

Upon the reunion of the two branches in 1870, the presbyteries of Indiana were reconstructed and the Evansville church became a member of the reformed Vincennes Presbytery.

The name Vincennes Presbytery was changed to Indiana Presbytery when the Cumberland Presbyterian church united with the Presbyterian Church, U. S. A., in 1906.

This gives the presbyterial connections during the first century.

CHAPTER II.

FOREWORD.

In taking up the History of the last thirty years of Walnut Street Presbyterian Church, it seems to me eminently fitting, first, to pay tribute to Mrs. Mary F. Reilly, the author of the delightful memories of the past, narrated in Part 1.

An editorial, published at the time of her death, brings her vividly before us.

A NOBLE LIFE.

"Every community has a few distinctive characters who serve as links connecting the present and the past. They adapt themselves well enough to the custom of today and look with a kindly tolerance upon the changed conditions since they were young, but they love the long ago with its myriad memories, its tender and heroic associations, when men and women too, practiced kindnesses toward each other more than they do now and were capable of self-denial and even hardship, if necessary, as tributes to friendship. As one by one they pass away the interest and attachment not only of contemporaries but of those who have come later upon the stage grow stronger for the ones who are left, especially when patriarchal years are but the crown of a personality rich in every endowment of nature from whatever point of view it may be considered.

"Mary French Reilly, who died yesterday, has been a striking figure in the life of Evansville for considerably more than a half century. Only her early girlhood was spent in New England where she was born of Puritan stock, being a lineal descendant of William Bradford, one of the pilgrims of the Mayflower. Among her later ancestry was Bezaleel Howe, who was an own brother of her grandmother, Edith Howe. His name will be found in history and in the army record of the country as an officer of Washington's army. Others of her immediate kindred were in all of the battles around Boston including the one at Concord where the first shot of the revolution was fired, "the shot," as Emerson said, "that was heard around the world." To hear her recount incidents of the struggle for independence which had come down as a part of direct family tradition gave those who listened a vivid realization of the sublime battle for liberty.

"It was in 1834 that Mary French Reilly first came to

Evansville which was then a mere hamlet on the river bank. Two older sisters had preceded her, both of whom are long since dead. At the age of sixteen she returned to the East and became a pupil in one of the best schools in Albany, New York, living with an elder brother who was established in business there. After two years' study in this school and becoming proficient in music, she returned to Evansville, bringing with her the first piano ever brought to this part of Indiana. It was a gift of her brother and is still an interesting relic of the home she has just left. During all the vicissitudes of life in those early days, Mary Wilson, the educated New England girl, afterwards the wife of William Reilly, was an interesting figure. There are still living a few, only a very few, who remember her in those days and can recall how ever ready she was to add to the enjoyment of those of her own age, to assist those in distress, to sympathize with the bereaved. Old and young, rich and poor, the cultured and the illiterate—yes, even black as well as white—every one with a heavy cross to bear, whether sickness or sorrow or disappointment, always found her ready to give a part of her cheery nature toward brightening up the pathway before him, no matter how dark it was. The spirit of the true Samaritan was illustrated in her life. Her kindnesses were not marred by the cold calculations of duty but sprung from an impulse that she could not resist. These are not partial words. They will be repeated over and over again today by many of this community who have known how sweet it was to have her for a friend.'

The large window at the front of the church, inscribed, "In remembrance of the members of this church in early days—they rest from their labors and their works do follow them," was paid for partly from the profits on the sale of her book and is thus a true memorial of her and her invaluable service in preserving for us the traditions of the past.

In fulfillment of a promise made to Mrs. Reilly years ago, and almost forgotten, I take up the task she laid down and shall endeavor to continue, in the same spirit, the record of the last thirty years to the present time; being of the third generation of those who worshipped in the "Little Church on the Hill."

Delving into the musty volumes of the records of session, trustees and sewing society, so faithfully kept by secretary and treasurer, many interesting things have come to light which are here also set down as a connected story of the faith and good works of a century.

CHAPTER III.

THE EVOLUTION OF A SOUL.

With an inherited marble pulpit, family portraits and mahogany furniture, Walnut Street Church has come into possessions of marked spiritual characteristics of mind and heart, which endear her to her members. This evolution of soul has been wrought by men and women "of like passions with ourselves," who sought prayerfully and earnestly to follow the example of the ministering Christ. These furnishings of the Spirit, too, we must preserve and hand down to generations yet to come.

Records kept from the earliest times show the foundations to have been laid deep in faith and principle and broad in fellowship and charity.

She has had always an *educated ministry*.

The first ministers were home missionaries from the East, *graduates of Theological Seminaries*, fired with zeal for the salvation of the new states of the distant West. Their successors have always been men of broad college education and scholarly attainments, whose exposition of the scriptures and evangelical fervor have stirred both mind and heart.

In the three stages of Evansville's progress, educationally, Walnut Street has played no mean part. Mrs. Jeremiah Barnes, wife of the minister, established a school for young ladies. Mr. W. Safford in his private Classical School, held in the Sunday School building adjoining the church, laid well the foundation of education for many of the leading men and women of the last century. Mr. Horatio Q. Wheeler, founder of the public schools of Evansville, and Mr. Wm. Baker, one of the first trustees, added the superstructure of universal training and Mr. George S. Clifford has helped to build a capstone in Evansville College. All through the years, public school superintendents and teachers have been members of the session and congregation.

While firm in her faith, she has been broad in her *fellowship*.

She has welcomed to her pulpit men of all denominations and has been active in every union effort of the various churches for evangelistic meetings or community welfare. Her lecture room has been used freely for all movements of social uplift.

In all misunderstandings with other Presbyterian churches, she has been conciliatory and "forbearing in love,"

heeding the admonition, "As much as lieth in you, live peaceably with all men.' "

Through all the years she has had a *world vision*. To pray and to give to missions has been her duty and delight. In the midst of her struggles with pioneer conditions, with pressing need at home and crippling debt ever at her door, she seldom failed to send monthly contributions to the various Boards of the Church. Usually a Sabbath Service and one prayer meeting a month has been set aside, by decree of the session, for the study of missions and for intercessory prayer.

On the other hand, she has always felt deeply her responsibility for *community service*. Two mission churches, First Avenue and Parke Memorial, were established and maintained until self-supporting.

Just after the Civil War the session received and approved a plan for the union with other churches in the support of a city missionary. The trained community nurses, who replace the practical volunteers, have always her generous support in money and supplies.

The Church has been foremost in every city movement for good. Its members have been active leaders and generous donors to the Y. M. C. A., Temperance Reform and Y. W. C. A., Visiting Nurse and Babies' Milk Fund, Sewing Schools, forerunner of the vocational, Boy Scouts, Associated Charity and Community Welfare. In one year \$30,000 was given by Walnut Street to Y. M. C. A., Olivet and Washington Avenue churches.

She has endeavored to cultivate the grace of *cordiality* and *sociability*, her ideal, a true Christian Democracy, with no lines of caste or class. Ministers and members who move to other communities refer lovingly to their happy church home in Walnut Street. In the few disagreements, there has always been some wise leader to suggest a compromise or smooth the troubled waters. Friendly rivalry there has been, but no factions, intolerant of the rights of others.

All of these things have begotten a remarkable loyalty and devotion for the Church of our fathers, which has caused the members three times to refuse suggestions of union with other Presbyterian churches, theoretically desirable but practically inadvisable.

May the soul evolved through a hundred years of "faith provoking works", still inspire to renewed effort for the Church and the Community.

CHAPTER IV.

MEN'S ORGANIZATIONS—THE SESSION.

Presbyterianism, with its essential idea of representative government came to Evansville as a home missionary impulse of the earlier and well-established town of Henderson, Kentucky. Twelve men and women were gathered together in 1821 by Rev. D. C. Banks, minister of the Presbyterian Church at that place, as the beginning of the Evansville Presbyterian Church. These names, form the first entry in the musty volume of the Session, its pages yellow with age: Daniel Chute, James R. E. Goodlett, Wm. Olmsted, Abigail Fairchild, Julia Ann Harrison, Rebecca Wood, Mrs. Chandler, Mr. Butler, Mrs. Smith, Mrs. Elizabeth Sherwood, Eli Sherwood, Mrs. O. Warner.

Of this number, Daniel Chute, the schoolmaster, and J. R. E. Goodlett, were at once elected Elders, Judge Olmsted replacing J. R. E. Goodlett in a few years. In 1832, when the first church was built, there were twenty-three names on the roll, several husbands of loyal women being, however, generous contributors. Several of these afterwards came into active membership.

There are several descendants of those who worshipped in the Little Church on the Hill before the building of this present church, now on the active membership roll:

1836—Mr. Samuel Orr, Elder; Mrs. Martha Orr.

Grandchildren—Mr. Samuel L. Orr, Mrs. Geo. S. Clifford.

Great-grandchildren—Samuel Orr, 3rd, George and James Clifford.

1837—Daniel Morgan, M. D., Trustee.

Daughter—Miss Julia Morgan.

Granddaughter—Miss Matilda Dixon.

1842—Mrs. McDonald (Farrell).

Daughter—Mrs. Robert Smith.

1850—Mrs. Cornelia Morris Garvin.

Granddaughter—Mrs. J. Stuart Hopkins.

Great-granddaughter—Susan Hopkins.

1850—Mr. James Swanson, Trustee.

Grandson—Mr. Al Swanson.

1854—Mrs. Ann Davidson.

Daughters—Miss Mary Davidson, Mrs. Susan Brown, Miss Henrietta Davidson.

1856—Miss Lavinia Scantlin.

- 1856—Mrs. Jane Scantlin.
 Daughter—Miss Ethel Scantlin.
 1856—Mr. James H. Cutler, Trustee.
 1857—Mrs. Lorain Cutler.
 Son—Mr. Will H. Cutler.
 Granddaughters—Mrs. Adolph. Geiss, Miss Lorain Cutler.
 1856—Mrs. Mary E. Babcock.
 Grandson—Mr. Henry Babcock Veatch.
 1856—Miss Laura Moore (Mrs. Laura Linck).
 Daughter—Mrs. John Owen.
 Grandsons—John and Francis Owen.
 1861—Mrs. Nancy McClain.
 Granddaughter—Mrs. S. Bohrer.

Mrs. Lorain Cutler and Miss Lavinia Scantlin are the only living members of that original church. Mrs. Cutler celebrated her 91st birthday in the summer of 1921, and is still a regular attendant at the various services of the church. Mr. George Goodge was a member of the S. S.. He and Mrs. Goodge celebrated their golden wedding several years ago. Miss Annie Reilly, the daughter of Mrs. Mary F. Reilly is an active member today.

Of all the rest, who are but names to us, surely a book of remembrance has been written before the Lord, for them, who feared Him and that thought upon His name.

One of the traditions handed down by word of mouth is, that in those early days the Church on the Hill could only be approached in bad weather by crossing a deep mire at its base. It was, therefore, the custom to announce at morning service, that Bro. S. would wait at a distant corner with a lantern to illumine the path of those desiring to "ascend into the Hill of the Lord," for evening meeting. We can picture, in imagination, that procession of the faithful few, in high hats and long coats, voluminous long skirts and bonnets, in brooding darkness, following the single gleam of light to the place of worship.

In these days of the assertion of individual rights and universal tolerance, certain incidents of the discipline of the Session of the early days narrated in the minutes, may be of interest. With the elders of those early days it was a duty not to be evaded, to be "overseers of the flock"—to admonish and discipline when necessary.

Mrs. Reilly hints at cases of discipline, but the minutes are very explicit:

"January 18, 1852.

"Mr. G. B. cited to appear before Session and give reasons for his neglect of the means of grace as dispensed in this church and answer the inquiry as to his having been seen by the pastor under the influence of ardent spirits. At the meeting Mr. B. admitted having absented himself from means of grace. He also admitted that he had drank liquor frequently and had been seen by the pastor of the church very much under its influence. Reason given was that he thought it necessary for his health, though it did not appear so to the Session.

"It was finally resolved,

"That Mr. G. B. is hereby suspended from the communion of the church until he shall give satisfactory evidence of repentance. Mr. B. was also apprised that the object of his suspension was to reclaim him to a christian course and that it would be his duty to improve this action of the church, and that if he should be persisting in the course he had so long pursued—refuse to hear the church—then he must be wholly excommunicated from it."

The records show a number of cases brought before the Session on account of overindulgence in ardent spirits. Some years later when Evansville was beginning to be a city, there is the record of a case where a father and son were cited to appear before the Session. The father charged by *common fame* with intoxication and neglect of the worship and ordinances of Gods' House; the son, with unchristian conduct in habitually attending the theatre and frequenting places of dissipated resort. The pastor reported that the son had confessed to him that he attended the theatre and that it had been reported to him by his father and mother, and members of the Session were able to affirm that they had seen him in doubtful company and hanging around places of evil resort, as billiard saloons, restaurants, etc.

All these things our fathers believed scandalized the good name of the church and they were not only very jealous of that good name, but they also wanted to reclaim the sinners—and adverse action was taken deliberately and prayerfully and only after personal appeals had failed.

As late as 1894 an elder was appointed by the Session to wait upon a member "charged by common fame with unchristian conduct."

In 1908 the Session of Walnut Street Church issued invitations to the pastors and elders of all the Presbyterian Churches of the city to meet at Walnut Street and discuss

the advisability of the organization of a Presbyterian Alliance, Mr. Kennedy, the pastor, having been a member of such an alliance in Detroit, Mich. Its object was a closer fellowship between the churches and concerted action in the establishment of mission churches. Mr. George Clifford of Walnut Street was elected its first president. It was in existence only a few years. Instead of unity, today the Presbyterian Churches are divided into two schools of theology with membership in opposing ministerial associations.

From 1870-1896, the membership varied from 227 to 485, the present roll about 300.

The present Communion Set was purchased in 1864 for use in the new church, the change to individual glasses being made in Dr. Nickerson's pastorate.

Two young men of the congregation have entered the ministry with the help and encouragement of the Session, both attending Wabash College:

Charles Perkins, 1871,
August Sonne, Class of '96.

There is still in use on the pulpit a large Bible, published in 1827, inscribed "Presented to the First Presbyterian Church by the Young Men of the Congregation."

Also preserved is a leather volume inscribed, "Prison Record" Walnut St. Presbyterian Church, 1870, which is calculated to arouse some curiosity. Turning its pages we find detailed records of prisoners in the County Jail, visited by godly elders, ministering in the Masters' name and for His sake.

In 1882 the Session was enlarged and rotation of elders inaugurated, the term being three years.

Mr. James L. Orr and Mr. Byron Parsons were among those elected at that time, and were re-elected until Mr. Orr had served 37 years at the time of his death. Mr. Parsons is still active, which makes his the longest term on record. Mr. Melvin H. Lockyear served as clerk of the Session 25 years, being elected to the eldership in 1891.

On the present Board today, are:

H. W. Little, Clerk	M. H. Lockyear
Byron Parsons	J. M. Culver
Geo. S. Clifford	S. M. Rutherford
W. L. Sullivan	M. R. Kirk
W. E. Wilson	C. W. Clarke
H. J. Pfafflin	Fred Ruff

The chief concern of the elders and the principle sub-

ject of discussion, recorded in the minutes, is the spiritual condition of the church. In the old days, when Zion languished," it was cause for sorrow and prayer, for planning protracted meetings usually under the leadership of Rev. Henry Little, Synodical Home Missionary and Saint of God, in later years uniting with other churches in great tabernacle evangelistic meetings. When numbers were converted and enthusiasm revived, there was joy and thanksgiving among the elders on earth as well as the angels in Heaven.

MEN'S ORGANIZATIONS—BOARD OF TRUSTEES.

The official title of the church has always been the Evansville Presbyterian Church, but it has been at various times popularly known as "The Little Church on the Hill," the "Old" Presbyterian, the "First" Presbyterian, and the "Walnut St. Presbyterian Church." Mrs. Reilly gives in detail the efforts of trustees in 1831 to purchase a lot and erect a meeting house.

In 1848 there was a movement to build a new church in a different location, but it was dropped and we find in the records committees appointed to repair steps and fences and redecorate the interior "agreeably to the wishes of the ladies inasmuch as they have to foot the bills." The trustees that year were Alonson Warner, John Shanklin, Samuel Orr, Daniel Woolsey and Conrad Baker.

Treasurers' books from 1849-1872 are preserved and show frequent personal advances to meet current expenses, which are carried as a note for years, but finally ordered paid and allowed on future assessments. Our businesslike budget is no new thing, for in 1857, Dr. Daniel Morgan, Chairman of Finance Committee, presented an itemized estimate of receipts and expenditures showing a probable deficiency of \$57.00, "provided all relied upon is collected." The congregation promptly added to the "probable deficiency" by increasing the pastor's salary \$200.00, making it \$1,000.00

The election of trustees and the renting of pews were for many years advertised in the daily newspapers, and spirited bidding for the first choice of pews was encouraged.

One cannot but wonder at the faith of the trustees who undertook the building of this church in 1860, and their names deserve to be recorded:—

Wm. Baker, Treasurer
John W. Foster, Secretary
James E. Blythe

Charles S. Wells
James Swanson
Dr. Daniel Morgan

Dr. Morgan and Mr. Swanson were especially active, being on the committee to select and purchase the ground, engage contractors, oversee construction, even to the "counting of the bricks." Dr. Morgan was graduated from Yale College in 1837, the same year coming to Evansville and uniting with the Presbyterian Church. Although one of the leading physicians of the town, he found time for this important church duty, climbing to the top of the steeple when in process of construction and watching every little detail. An itemized account of receipts and expenditures was systematically kept by the Treasurer in a small blank book which is preserved.

The summary of the Church Erection Fund in 1861 is as follows:

Lot sold	\$8,575.00
Subscriptions	5,252.43
Loans	1,800.00
Interest	87.67
Ladies' Sewing Society	975.00
Old bell	146.80
(Old bell—weight 400 pounds, sold to packet City of Evansville, at Cincinnati.)	

Disbursements.

Lot purchased	\$ 1,739.26
Excavation	172.20
Sand and water	360.95
Incidentals	581.44
Rock work	741.43
Basement floor	21.28
Brick and brick work	5,290.00
Clark's contract	3,307.70
Lumber	2,165.44
Lime	460.60
Iron work	785.31
Painting	10.00
Roofing	222.00
Contract	100.00

\$15,957.69

Among other items for the completion of the upstairs auditorium in 1863, \$3,750 for carpenter work and seats in allowed.

Plans and specifications were furnished by S. D. Button of Philadelphia. Levi S. Clark was superintendent of construction. Slate was purchased in New Orleans. Mr. George

Lant, Sr., had the brick contract with Mr. George W. Goodge as apprentice. Both Mr. Lant and Mr. Goodge are still living, Mr. Lant in his 92nd year.

Mr. George W. Goodge, requested for some reminiscences, writes: "I attended Sabbath School and Church services in the little frame Church on the Hill which stood on the alley corner on the east side of Second Street between Main and Locust, where Strouse and Bros. store is now located. There was a vacant space of ground between the church and a frame store on the corner where Schlaepfer's Drug Store now stands. I attended the church between the years of 1853 and 1858. Rev. Wm. H. McCarer was the minister, a man not only loved by the members of the church but also by the people generally. In the year 1859 I went with Lant Brothers to learn the brick laying trade and in 1860 they were given the contract to build the church building on the corner of Second and Walnut. Their contract called for the wrecking of the little Church on the Hill and I was sent to help in the work of tearing down. Although sixty-one years have passed, I have not forgotten the wasps. In those early days they were thick in the cracks and crevices of all buildings and fought hard when their homes were destroyed. They had lodged in the cornice of the church and stung the workmen. It was in the Lant Brothers' contract to use two thousand of the old brick out of the foundation of the old church in the new building, which was done. I worked on the building till it was ready for the roof."

The name "Evansville Presbyterian Church," made in wooden letters, cut by hand from a single piece of wood, was nailed to the front of the church. Two letters "L" and "E", were preserved by Mr. Goodge and recently presented to the church.

The subscription list included all the prominent merchants of the town, of all creeds.

The indebtedness in 1863, on the completion of the building, was \$10,200.00—a sum to daunt the bravest hearts.

It was not entirely paid off until 1881. During Mr. Kumler's pastorate and under his persuasive eloquence in spite of debt, the church benevolences increased three-fold, making a total to all boards of \$1,015.43. Concerning one item of \$300.00, the following tale is told. Under the eloquent plea of Dr. Kumler preaching on the text, "Watchman, what of the night?" a stranger was seen to put into the plate a large roll of bills. When the Treasurer counted it and found it \$300.00, he was sure a mistake had been

made, and called upon the stranger at his hotel to rectify it. The man proved to be Mr. Thaw, a millionaire of Pittsburgh, and a loyal Presbyterian, who explained that it was his custom, on that day, wherever he might be, to put in his offering for the Board of Foreign Missions.

In 1869, the trustees bravely launched out into the experiment of free pews, the necessary budget to be raised by assessment of members, the amount ranging from \$8.00 to \$200.00. There was some objection, of course, and although the income produced was larger it was still insufficient. In 1873, in a hope to remedy this deficiency, the envelope system of weekly contributions was inaugurated. In 1873 also the choir box at the front of the church was built and the choir moved from the gallery at the back. The trustees gave their consent to the change, "if they were not asked to pay for it." In the same year two new furnaces were installed at a cost of 450.00, but had to be replaced in 1884 at a cost of \$700.00.

These seem to have been "lean years," for time after time, the trustees met to "discuss the situation (lack of funds), failed to come to any definite conclusion; postponed action and adjourned," renewing the note in the bank meantime. In 1875, the Treasurer proposed an assessment of members, based on the county lists for taxation. He presented figures from tax duplicates, showing members had ample property to produce required income by the imposition of an advalorem tax. This plan did not meet with the approval of the majority of the wealthy members and provoked a spirited discussion between property owners and salaried men. They decided to assess each one at what they ought to give and to get them to stand for it if possible, a plan still followed.

The church clock now hanging in the lecture room was purchased in 1875.

In 1883, after clearing the church of debt, there was a fat year with a balance of 42 cents. Encouraged by this unusual balance, the trustees plunged into debt again in the purchase of a new organ for \$2,300, plus the old organ. In 1883, also the present parsonage was built by Mr. James L. Orr and Mrs. Martha Orr Bayard as a memorial to their father and mother; Mr. George Goodge taking especial interest in superintending the building.

In 1886 the projecting gallery was removed, stairs changed from the dangerous winding type to the present ones with landing, a new galvanized steel ceiling was put in, walls redecorated, a new carpet bought, oak pews re-

placed the uncomfortable, square walnut ones, and similar pulpit furniture, the marble mantel and mahogany sofa, the communion table being presented by the C. E. Society. The next few years, 1887-1903, improvements multiplied—street paving \$800.00, fence removed and cement walks laid “at the request of the ladies who offered to pay the expense.”

Mr. George Goodge superintended all this work without pay, venturing fearlessly to the top of the roof or the depths of the cellar in his investigations. There have always been among the trustees practical men of affairs, whose business was consecrated, as well as themselves, to the use of the church. Among such, one recalls Mr. Matthew Dalzell, whose daily walk lay past the church, Mr. W. H. Lehnhard, whose mill supplied all the board and trestles needed for entertainments, Mr. Alexander Crawford, with advice and tools for every leak (this was the days of gas), and Mr. James L. Orr, to whom the Lord’s house was an especial care. Today a mechanically inclined pastor and Mr. Henry B. Veatch can supply every need.

Two treasurers merit especial mention. Mr. Wm. Baker for 15 years and Mr. Philip Decker for 20 years’ continuous service. In meeting monthly bills with insufficient funds, they were obliged to walk by faith, not sight. They, like their successors, Mr. Alex Crawford, Mr. Wm. E. Wilson and Mr. Harry Dodson, were called as Israel of old to make “bricks without straw.”

Ushering has always been a duty of the trustees. Among the pleasant memories of the old church one remembers the welcome of smile and hand clasp at the door of Mr. J. N. McCoy, Mr. James L. Orr, Mr. Byron Persons, Mr. Ed Wemyss and a host of others. Mr. Elwood Moore has a well earned record of faithfulness, day and night, as usher.

In 1916 the duplex system of envelopes, with weekly payments, one side current expenses and the other benevolences, was adopted. It involved a systematic visitation of every member on a certain Sunday in April for definite pledges for the year. This largely increased the income. The New Era assessments set a new standard of benevolences and again tested the faith of the trustees. The assessment for 1917 for the church boards amounted to \$600.66 and was increased in 1921 to \$2,288.00, including the Woman’s Missionary Society. In 1919, the manse was repaired and electrified at an expense of \$1,322.88, exclusive of the work done by the Ladies’ Aid. In 1920 the repair bill for

replacing of the cornice of the tower was \$2,060.03. In 1921 a Centennial fund of \$1,500.00 was raised to provide for the expense of the celebration and to start the old church into the new century free of debt.

The present Board of Trustees consists of:

Mr. Samuel L. Orr, Chairman.
Mr. B. F. Persons, Vice-Chairman.
Mr. W. H. Cutler, Secretary.
Mr. Ed. Kiechle, Treasurer.
Dr. E. C. Johnson.
Dr. E. P. Busse.

In 1920 a Board of Deacons was instituted of the younger men of the congregation, as a training school for elders and trustees and to relieve the trustees of the details of raising and expending funds, the trustees retaining the holding and auditing powers. A joint meeting of both boards is held quarterly and when any financial policy is in question the two boards must act in conjunction.

Mr. Ed. Wemyss, Chairman.
Mr. A. H. Swanson, Vice Chairman.
Mr. Downey Kerr, Secretary.
Mr. H. C. Dodson, Treasurer.
Mr. Henry B. Veatch.
Mr. Boaz Crawford.
Mr. Roy S. Atkinson.
Mr. Henry Faul.
Mr. Glen Ogle.

Mens' Brotherhood.

A Brotherhood of 68 members was organized in 1904 and continued until 1912, the number increasing to 81. There was frequent banquets with speakers on topics of interest, but no altruistic object for united and continuous effort. Of late years the monthly congregational suppers and the Mens' Bible Class have taken the place of the former Brotherhood. The latter was organized in 1920 with a membership of 87, and is taught by the pastor.

CHAPTER V.

MEMORIES OF THE EARLY DAYS OF THE WOMAN'S MISSIONARY SOCIETY OF THE WALNUT ST. PRESBYTERIAN CHURCH.

Our President has asked for a short history of our society. Figures you would soon forget. Part of what I bring to you today, some have heard, for it is history which cannot be taken from, but may be added to. I will give a few incidents regarding the formation and progress of our work; which stand as beacon lights of memory; as I can hardly give a connected history of forty-eight years work, in the ten minutes allotted me.

May 31, 1871, Mrs. J. P. E. Kumler, wife of our pastor at that time, called a meeting of the women of our church. Twenty-six responded. She informed us of the organization of a Woman's Board of Missions and of a call made to all Presbyterian women to fall in line, to assemble themselves in societies, as auxiliaries to it. We entered heartily into the project and elected our officers:

President—Mrs. Abbie Kumler.

Vice-President—Mrs. Sarah McCarer (wife of a former pastor).

Secretary—Miss Lavinia Scantlin.

Treasurer—Mrs. Lorain M. Cutler.

We certainly did begin right in some respects. "What shall we call our Society?" Mrs. Kumler asked. One woman replied, "The Woman's Home and Foreign Missionary Society of the Walnut Street Presbyterian Church." Another said, "Christ never spoke of Home and Foreign, but did say, beginning at Jerusalem, 'Go preach the gospel to every creature'; let us call it 'The Woman's Missionary Society of the Walnut Street Presbyterian Church' ". All agreed. In those days, the only word used to designate our gifts was dues. The President asked, "What shall the dues be?" One replied, "Twenty-five cents a month is as little as any one would think of giving." Another, a catch in her voice, (who never thought of beginning with less than that herself)

said, "Oh! Madam President, today we have nineteen widows in our church, two of whom, with their needle, support themselves, feed, clothe and educate two fatherless boys; they are praying women, we must have them and how can they pay fifty cents a month?" "What do you suggest?" asked Mrs. Kumler. That was a home thrust, she had never once thought of naming any sum for others to give, but immediately answered, "From five cents to five dollars, if any one is able and willing to give it."

A muffled clap of hands, and that suggestion was adopted, and comes very near the pledge called for today, viz., "To give as God has prospered us." The two widows especially mentioned, came and they prayed, and gave five cents each. There came a time when we missed them for a few months; being visited, one of them with tears in her eyes confessed that they did not have even the dime to contribute. Suddenly a silver dollar fell on her lap and her visitor said, "You seem to have money; give me that dollar, it will more than cover delinquencies, come back, we need you." They came and they did pray more earnestly than ever and were with us until they left the town.

Well do I remember, with what trembling speech, the elected treasurer besought Mrs. Kumler to fill that place with a more capable and experienced person; but that woman of powerful presence and settled determination, replied, "You need not think that these women have plunged blindfolded into this business. You have been discussed in private session. You never were so much talked about in your life. The conclusion is, that you shall be the treasurer, that is settled." So meekly submitting to that woman's strong will and forceful speech, she timidly turned away and out of total inexperience, with trepidation of spirit, tried to evolve a Treasurer; but it took forty years, for at every election she was returned to the Treasuryship. At the end of that time, a prolonged illness away from home, compelled her resignation. On returning in November, she found no treasurer, so gathered up the scattered gifts and forwarded to Presbyterial Treasurer and declared the office vacant; since which time Mrs. Etta Archer served us faithfully five years and was obliged to resign because of illness in her family. For the past two years Mrs. Rose Greek has done valiant service and I trust that she will fill the office for many years to come. Our instructions from superior officers, both Presbyterial and Synodical, are, "Retain Treasurers as long as possible, if satisfactory, as changes dis-

arrange the work." Our Presidents have come and gone, with the change of pastors; our minister's wife being honored with that office for years.

Allow me to say here that God has given to us a leader of rare ability and acceptability, with a heart consecrated to His service. Let us show our appreciation by retaining her, as our President as long as she is given strength for the work. Let me name her—Mrs. George S. Clifford.

The Secretaries, I confess to have failed to keep pace with. Mrs. Robert Smith served many years as Secretary and President. In August of the same year we were organized, Mrs. Kumler, with her husband, left the city, when we were less than three months old. One of our dear, good sisters, among the most generous givers, has repeatedly declared that she did not think the Woman's Missionary Society would survive six months after her departure. Truly we felt like a child bereft of its parent, but realized that it was God's work and that He would care for it, if we stood with a strong arm faithful to our trust. The first year we numbered sixty-two. Of the charter members, only five remain today—Mrs. Emily Dalzell, Mrs. Oella Parsons, Mrs. Elizabeth Elles, Miss Lavinia Scantlin and Mrs. Lorain M. Cutler. Only recently Mrs. Ann Davidson passed away, and as we re-write this record, we must add the names of Mrs. Lizzie Shanklin and Miss Hannah Hubbs (these three also charter members) as having finished their work on earth. In the early days of our Society, Mrs. Martha Orr (wife of Samuel Orr, our oldest elder) was a constant attendant of our meetings and ever watchful of our interests. Mrs. Eliza R. Drew, afterwards Mrs. Barnes, was rarely absent; always ready to pray, read Scripture, or give an account of the Presbyterian meetings which she was sure to attend, and from her, we received outside information of the work.

Yet another, Mrs. Sarah Tyrrell, was a most devoted, capable and generous member; her special gift being expounding Scripture, of which she made a constant study and led many woman's meetings of various organizations throughout the city. With faculties somewhat impaired as to earthly things, but keenly alive to the interests of the Kingdom, she lingered on the border, longing to be called over into the land of eternal light and glory, whither she went in early September, 1919.

As I before stated, the first year we numbered sixty-two. From removals, death, and change of mind, fifteen left us, to close the year with forty-seven. An interesting

item of our first year's work is, that five persons gave fifty cents per month; after a time one member who had thought she was not able to give more than twenty-five cents began to wonder why, and decided to "Provoke her sisters to good works" by doubling her gift. As soon as this was known, several who had been paying fifty cents, doubled also; thus came about the first one dollar monthly contribution we received. Since that time others have joined them and some have doubled more than once.

It was our belief, that twelve meetings should be held every year; few omissions occurred. Once we disbanded in prospect of a violent storm and all got safely home. Once the janitor forgot us and once our room was taken for another purpose. These are all the lapses I remember during forty-two years, but there were several postponed meetings.

About 1912 or 1913 it was voted to hold no meetings in the months of July and August. Alas! there one of our idols was shattered. Up to that time we had a record rarely equaled, and we wanted to preserve and sustain it. The year 1874 included but ten months; having decided to begin our year in March; but in 1875 it was voted to cut that year to eleven months and hold our annual meeting in February in order to be able more surely to meet the requirements of our Presbyterial.

In 1879, Mrs. J. Q. Adams, our pastor's wife, organized a Mission Band, by request of this Society, and it proved a delight to the children as well as instructive and helpful, planting the seeds of Mission work in youthful minds. In early days our meetings began at two o'clock; thus avoiding the anxiety we now see on the faces of housekeepers, as the shadows on the sunlight begin to gather, and they are reminded of that family supper.

On our tenth anniversary, Mrs. Kumler, the organizer made us an unexpected visit and rejoiced in the results of our work; even after we had confided to her our griefs, that of a membership of forty-seven to sixty-five, only a small number felt the responsibility of keeping our meetings up to a high standard; seeming to think that when they had paid their money, that was sufficient until another year began. From this time, 1881, we increased in membership and money until there came a year when we lost by death, removal and withdrawal, forty-nine members; still we recorded sixty names for the ensuing year.

No record was kept of attendance but I remember a time of anxiety when six, eight and ten were present. The

money was faithfully collected and forwarded to Presbyterian Treasurers, since as an organized body we had the right to gather and disburse funds, if only two members came monthly, to pray for missions and for the forgetful ones. After 1890, our membership was from several years from sixty-three to eighty-five. Funds did not always depend upon numbers. Our success in meeting apportionments (I remember but one failure in forty-two years) is sufficient evidence, that we had generous givers, even in those days. May I speak especially of one—our beloved and sainted Mrs. Martha Orr Bayard—stands first, with a brain for business and a heart for distribution, she watched the reports and when more was required, than she thought the Treasurer would be able to gather, she quietly slipped an envelope to her saying, "Do not mention it, use it."

Now she careth not, and we love to tell it, and commend her example to all present mission workers whom the Lord has blessed with much worldly goods from His storehouse of treasures. I recall with gladness younger ones also, who gave private contributions, and still continue to do so. How blessed are they who believe that "what they spend is gone, what they keep is lost, and what they give is saved."

LORAIN M. CUTLER.

August 15, 1921.

The writer rewrote this account, read at the 50th anniversary of the Missionary Society, June 3, 1921, with her own hand, in the present year, the 91st of her age.

Additional items from her carefully kept record as Treasurer are here added.

The budget was \$175.00 in 1871. With a slight increase each year, it suddenly, in the New Era apportionment was almost doubled, being increased to \$600.00, still further increased to \$1,180.00 in 1921. In the early days, boxes to the value of one to two hundred dollars were sent to the home missionary in the far West; today a box is annually sent to a colored school in Kentucky.

There have been several special collections. In 1881, the sum of \$700.00 was collected toward 50 per cent, fund Decennial offering of the Woman's Board. In 1889 the assessment was 29 per cent for Million Dollar fund for disabled ministers. In 1914 the society raised, in addition to regular assessment, \$105.00 for New China Fund. The money needed has been raised by monthly subscriptions and a thank offering of over a hundred dollars collected in November. The last two years the Women's assessment has been part of the church budget.

There is a record of two legacies to the Missionary Society, one in 1909, of \$200, from Mrs. Martha Bayard, which was distributed in yearly subscriptions and the other of \$100 in 1917, from Mrs. Elizabeth Gilbert.

Officers in 1921 are:

President—Mrs. Fred Ruff.

Secretary—Mrs. W. J. Torrance.

Treasurer—Mrs. Harry Little.

Mrs. Harry Greek has been promoted to the office of Presbyterian Foreign Treasurer. Among other Presbyterian officers from Walnut Street in former years are. Mrs. Lorain Cutler, 15 years, Presbyterian Foreign Treasurer; Mrs. Mary Little, Home and Freedman Secretary; Miss Lorain Cutler, Young People's Secretary.

Account of the 50th Anniversary of the Women's Missionary Society, June 3rd, 1921.

An incident of unusual interest to the members of the Walnut Street Presbyterian church was the celebration of the 50th anniversary of the organization of the Woman's Missionary society, which took place Friday afternoon at Ballyrae, the summer home of Mrs. George Clifford, where a charter member, Mrs. John W. Foster, of Washington, D. C., formerly lived.

At 4 o'clock, using the porch as a stage, the society and guests witnessed a pageant depicting the 50 years of history. As an introduction, Mrs. Fred Ruff appeared as a herald, bearing a lighted oriental lamp. In original verse she depicted the plan of God for the ages and lighted the candles of a Jewish candelabrum from which the candles of charter members were lighted as she told of the call of women to service for others. Miss Lorain Cutler, in a pink muslin embroidered by Mrs. Eliza Drew, a charter member, read her grandmother's reminiscence and called the roll of the original membership.

The herolds announced the advent of the "Messengers," as Esther Kirk, in the dress of a child of long ago, brought greetings of the mission band and lighted her small taper from the candles of the women.

One of that small band, Mrs. George Clifford, then recalled the past and joined its history with the present, her taper becoming the electric torch of today. An interesting greeting from Mrs. Graham Lee came as a voice from the past.

Then the heralds ushered in the Westminster Circle—the youngest organization of the missionary society, and as they joined hands the circle gleamed with tiny electric lights and they lifted their childish voices in the missionary song of all ages, “From Greenland’s Icy Mountains.”

“With a parting word of inspiration from the herald, and a song, ‘The Holy City,’ the pageant ended and the social hour began, ending with a picnic supper by the Ladies’ Aid in the rose gardens, to which all members and men of the congregation were invited.





From right to left—Mrs. Lorain Cutler, 91; Mrs. Angeline Fuhrer, 92; Mrs. Emily Dalzell, 83; taken in 1920, at an out-door meeting of the Missionary Society.

WOMEN'S SEWING SOCIETY AND LADIES' AID.

As women in the gospel story were last at the cross and first at the tomb of the Christ, and were gathered in the upper room for ten days with the disciples waiting for the promise of the Holy Spirit, so in the group of twelve pioneer men and women, gathered together by Rev. Banks, the home missionary in 1821, to form the nucleus of a church, there were seven women whose names deserve to be mentioned, as the founders of Women's work in Walnut Street Presbyterian Church:

Abigail Fairchild, Julia Ann Harrison, Mrs. Smith, Rebecca Wood, Mrs. Chandler, Mrs. Eli Sherwood and Mary O. Warner.

In 1832, at the dedication of the Little Church on the Hill, their number had doubled. We can picture them—busy furnishing the building, making curtains, molding candles, covering the box pulpit with the green baize and cleaning up after the workmen.

The earliest records preserved are of a reorganized sewing society in 1847. The books of the Secretary and Treasurer consist invariably of a small blank book, with paper cover, spotted and veined in imitation marble, which, however, has stood the test of time better than the more substantial ones of leather, used by Session and Trustee.

The membership soon increased from thirteen to twenty-two. The principal object stated in the first book of 1847 was the "purchase of a lot on which to build a new church." That being deferred, they took up other pressing needs. They contributed one year \$150.00 toward the church debt; at another \$200.00 for repairs; they paid the annual taxes and insurance besides keeping up insurance on the Minister, Rev. Wm. H. McCarer. They whitewashed the walls; they painted and cleaned, one year economically "renovated spots" no doubt caused by leaks or mold—women's work the world over. Among curious items is one for "tending lights," recalling dripping candles and snuffers, while the purchase of a chandelier for \$25.00 reveals a love of beauty and desire for adornment. In 1851, following the new fashion, the ambitious women sent to Cincinnati for lamps at an expense of \$11.00. Evidently the light was too intense for eyes accustomed to candles, for there is an item of \$2.25 for "green berage to cover the lamps in the church."

The dues were twenty-five cents a year, but the society

relied largely for the funds on private orders for sewing and knitting and on an annual Fair, held at some public hall or hotel, where the sums cleared varied from \$140.00 to \$253.00; a Floral Festival in May, 1853, yielding \$147.00. Much of the material was purchased by the society, the work done at fortnightly meetings at the homes. Here light refreshments were served, "limited to bread and butter, one kind of relish and one kind of plain cake."

The minutes state that "anybody breaking this rule must pay a forfeit by entertaining the society until she adopts this idea." Later one member was fined fifty cents for *icing* her cake.

Sales are reported of night caps, linen frills, nubias and tidies, socks and stockings, worked slippers and ottoman tops, double gown, needle-book and emery. In 1849 the items, "little stockings" and "little mittens," proclaim the provident care of mothers for little ones in the home, in view of the approach of winter, while the heat of summer creates a demand for "little sunbonnets," at half-price and Christmas and birthdays require "dressed dolls."

They had their troubles, too, at these Fairs—troubles over broken tumblers and rented tables lost which must be replaced, boys must be hired to watch, while mothers ran home to attend to the wants of the household and alas—counterfeit money must be deducted from the receipts.

Ice cream was the favorite dish, even in these early days. The old-fashioned idea of the "man as head of the house" appears in the notice of the meetings at the home of *Mr. Shanklin* and *Mr. Warner*.

In 1859 the society was reorganized, primarily for the purpose of raising funds for the purchase of an organ for the new church. A Strawberry Supper in this year brought \$158.00 into the Treasury; a week's Fair in December, \$586.00; another in 1872, under Mrs. M. Dalzell, \$600.00.

Undersleeves were now the fashion and everything trimmed with tatting or footing. Several entries of shirts indicate the absence of factories and orders from the beaux of the day, secured, no doubt by zealous young women, eager to prove their worth as future wives! The sum of \$750.00 being raised before it was needed for the organ, the women were persuaded to lend it to the trustees for the usual indebtedness, but some shrewd official demanded "10 per cent interest for fifteen months with the personal note of the Treasurer, and church collections as collateral."

In 1870 the Society was divided into ten social com-

mittees, giving monthly entertainments, each vying with the other to make the most money for the proposed new carpet, the years' work netting \$578.00. In 1871 the women were most active, soliciting a Semi-Centennial anniversary fund for the Mission, now First Avenue, raising over \$3,000. A committee was appointed in 1873, entitled, "Put on Kindness," its aim not to make money but to secure mutual acquaintance and sympathy, which they hoped to accomplish by interspersing musical and intellectual exercises with the socials.

The Society was roorganized in 1877 under the name of the "Ladies' Aid Society of Walnut Street Presbyterian Church," which continues active to this day, Mrs. Lizzie Shanklin being its Treasurer for twenty-eight years. A perusal of her books shows the really big things accomplished. In 1886 the women voted and raised \$1,000 for church improvements, besides paying \$530.00 for decorating the auditorium and \$100.00 towards electrifying the chandeliers. At this time the sheet-iron ceiling was put in, the red, blue and green glass borders with emblems of dove, anchor and cross were replaced by plain yellow glass; the square walnut seats by golden oak, costing \$1,090.00. In 1890, a smoky furnace had so defaced the walls that it was necessary to duplicate the frescoing at a cost of \$411.50—No wonder the Society willingly paid \$163.00 towards a new smoke stack.

In 1893, the stained glass windows were put in the front of the church at a cost of \$461.00, the sale of Mrs. Reilly's book, \$102.00 defraying part of the expense.

In 1898 they recommended to the Trustees the removal of the iron fence shown in early photographs, and replacing of brick pavements with cement, promising to pay for the same. The Trustees agreed with alacrity. The removal of the iron fence recalls the dent in the Second Street side of the fence caused by a great storm blowing down a part of the steeple. These bills paid for, in 1914, the Aid donated \$918.00 toward other church improvements, and in 1915 again renovated the walls and ceiling at a cost of \$500. Besides these things, all the incidentals that come up in the care of churches. Twice, \$203.00 and \$114.00 for hymn books, music for the choir, parsonage several times renovated; linen and silver in 1890, carpets and cleaning, pots and pans, dishes and dusters. Count it all up—those figures of forty years of women's striving and it makes a startling sum—almost \$18,000. It was dangerous to show a surplus

at the annual meeting for the trustees immediately requested the ladies to assume some church liability. One cannot but admire the courage with which they saw their hard-earned funds melt away and began accumulating again.

These large sums were raised by annual monthly subscriptions, by Fairs, Suppers and other entertainments. Most of the provisions for the Suppers were donated and the cakes of Walnut Street were famous the city over. People had time in those days to come to supper and spend the evening in social intercourse.

From 1880-1900 many novel and clever entertainments were given, whose programs are now of interest. At a conundrum social the women propounded riddles for guests to solve. The M Social, where everything on the printed menu began with M, reading thus: "Meted out by ministering maidens of model manners, made manifest by monstrous monograms—Modern Martha and Mary, who mind the meal and minister to the mouth may mention that they mean to make this memorable medley, meriting meditation, mas-tication, metoposcopy, memory, mirth and money."

The Butterfly Social was a gay affair, the whole lecture room decorated with fluttering tissue paper decorated butterflies, whose bodies were clothes pins. These gay-winged beauties were afterwards sold by the hundreds. Mrs. Alfred Bixby was the originator and creator. At a Chinese Social, the menu was in Chinese hieroglyphics and covering the wall and displayed on tables were the Chinese curios and embroideries of Mrs. Chas. Denby, Sr., recently returned from the Legation of Peking. In the garden of "Singing Flowers," a large canvas curtain was painted in the church parlors in August by Miss Grace Tyrrell, the center of each flower cut out and faces of living singers inserted. The program consisted of choruses, solos and duets, many of them popular songs of the day. It was given in Evans Hall in the summer of 1886, clearing \$275.00. The one longest to be remembered as a source of amusement was the "District Schule," where the participants consisted of the older people of the church in girlish costume of pantelette and frill, or silk hat and frock coats. Mr. George Cunningham as Schoolmaster, was inimitable. The audience laughed till they cried, though some of the older people went home very much shocked. These suppers were served in the parlors, leaving the lecture room for program and sociability, and Walnut Street in those days was a real community center.

Two time-honored institutions have been banished;

the window stick with crotched end for pulling down the upper window sash and the human organ blowers. The sight of old Dr. Johnson swaying down the aisle at a call for fresh air with the long stick unconsciously hitting a bald head on one side and dislodging a woman's bonnet on the other side of the aisle, amused many a small child in the family pew. A rope and pulley made ventilating easy. The vagaries of various organ blowers were many. Regularly "Crazy Al" went to sleep during the sermon and had to be awakened by one of the bases at the lack of response in the organ. An electric motor installed was a joy, except when some practical joker turned off the switch in the room below, as happened lately.

The latest form of activity of the Aid Society, inaugurated as a part of the New Era Movement, is the monthly twenty-five cent supper, where 125 are served at once, often cafeteria fashion, on trestle tables with paper cloth and napkins. The good supper, not by any means light refreshments and calculation of expense to fit the receipts, show skillful management of the heads of committees. After the supper a devotional service is held by the Pastor, with reports of New Era neighborhood captains or other business. As one looks back into the past, the heads of committees, bustling efficient Marthas pass in review, "doing with their might what their hands find to do." Mesdames Bayard, Decker, Keen, J. L. Orr, W. H. Cutler, Etha Gilchrist, McLean, Hankins, McCoy, Annie Sullivan, Gilbert, Dalzell, Clem Sullivan, Weever, Babcock, S. W. Little, French, Storms, Cunningham, Wedding, Garvin, Sheridan, Crawford, Rutherford, Norton, Howe, Kirk, Sheets, Archer, Wemyss, Faul and Russell.

Last, but not least, like Dorcas of old, can be shown the garments for the poor and destitute which the women have made. First a community industrial school, where poor children were taught to sew, was organized and managed by Mrs. Samuel Bayard and had many of the Aid as faithful teachers. When Parke Memorial was established as a Mission of Walnut Street, a sewing school was held every Saturday morning under the leadership of Mrs. Philip Decker and Mrs. W. E. French, with members of this society as teachers, and was carried on for years. When this was no longer needed, a similar school was conducted in the Kindergarten room of Centennial school by Mrs. W. H. Cutler and Mrs. Etha Gilchrist for the children of the cotton mill mission. It was truly a labor of love and entailed much

self-sacrifice. During the world war, making of refugee garments and hospital supplies was the patriotic service of the Ladies 'Aid, and last winter garments were made and mended for children of a local charity, the Christian Home.

Of the women of Walnut Street as of old may be said, "Give her of the fruit of her hands and let her own works praise her in the gates."

WOMAN'S GUILD.

The youngest organization of this century-old church is a Woman's Guild.

For a long time Walnut Street Church has felt the need of a society where the new and younger members of the congregation might meet and get acquainted with each other and the older members; where the problems of the church and of the community might be discussed and where a study of the Bible might stimulate and contribute to the devotional life of the church.

Realizing this need, more than forty women met November 4, 1921, and made tentative plans for a social, study and service guild.

This young and untried organization asks the good-will, the advice, the encouragement of the old church, so rich in interesting history, in illuminating experiences, and in splendid achievement.

DAISY FLOWER VEATCH.

SABBATH SCHOOL.

To Miss Philura French, afterwards Mrs. John Shanklin, who had come to the backwoods to make her home with her sister, Mrs. Calvin Butler, belongs the honor of first gathering the children together in a Sabbath School. Mrs. Reilly says the older people shook their heads at this "innovation upon the established custom of Sabbath observance." It must have been a great relief to those pioneer boys and girls, accustomed to long church services, with un-

intelligible doctrinal sermons. Tradition still preserves for us the picture of the watchful elder, armed with a long stick, warranted to reach to all parts of the small room and tap upon the head any restless or mischievous boy or girl. The text books of that first school were the Scriptures and Westminster Catechism. Among the Superintendents in the early years were intellectual men and organizers of a high order: Mr. Conrad Baker, late Governor of Indiana, Mr. John W. Foster, afterwards Secretary of State under President Harrison, Mr. Myron K. Safford, Head Master of a Classical School for boys and girls and Mr. Alexander Gow, Supt. of the Public Schools of Evansville—all men of deep piety, elders in the church, impressed with the need of bringing up the children “in the fear and admonition of the Lord.”

It was the custom to celebrate the anniversary of the Sunday School the first Sabbath in February, with appropriate exercises, songs from the Golden Censer, recitations and address by the pastor. A printed program of such an occasion, February 7, 1869, preserved in a scrapbook, gives the names of scholars earning premiums—a Bible or a good book, for perfect attendance and perfect lesson recitation for a year. Of seven named, Miss Mary Davidson is the only survivor, but “Willie Cutler” and “Robbie Shanklin” were awarded a “suitable premium,” a Bible still preserved, for only missing one Sabbath on account of illness. I am wondering who earned the premium, the boys or their conscientious mothers. In 1870, Nellie Goodge and Daniel Kress were awarded a gold dollar each for bring in the most new scholars, the conditions imposed requiring *more* than ten. The Sabbath School of that day held a quarterly Missionary meeting Sabbath afternoons with appropriate address and collections of from \$30.00 to \$60.00 reported by classes. Each class had a Missionary title and reported with scripture recitation—some of the titles quite original: “Regulars, Lilies of the Valley, Dew Drops, Eureka, Small Rain, Buds of Promise,” the Infant Class, “Little Lambs.” There were twenty-five teachers, 140 scholars in Testament Class, 90

in Infant Class, 35 in Bible Classes, making a total of 290. T. W. Turner was Superintendent, James L. Orr, Secretary and Treasurer, James H. Cutler, Librarian and C. K. Drew, Chorister.

Advocates of graded instruction in the Sabbath School may be interested in our experiment in Walnut Street in 1869, outlined in the minutes of the Secretary. For months, reorganization was the leading subject of discussion in the weekly teachers' meeting. It was finally decided to try a plan, urged by one of the teachers, Mr. Alexander Gow, Supt. of Public Schools, for graded classes with special helps prepared by Rev. Chas. D. Knox. All honor to these men of vision and high ideals far ahead of their times! There were six grades in the school; boys and girls together, Infant Class, Primary, Second Year, Third Year, Second Bible Class, First Bible Class. The Testament Classes were divided into six classes each, with two teachers, one to give instruction and the other to take charge of books, paper work and collections. There were weekly teachers' meetings with instruction by experts and quarterly examinations of pupils in the presence of parents and friends.

A personal visitation of parents was required to secure punctuality, regularity and home preparation of the lesson. The teachers agreed to give the experiment a fair trial of six months. Alas! the plan was too revolutionary. The scholars even resorted to modern strike methods and left the school rather than submit to the arbitrary separation from friends, made necessary by the new grading. After a year of growing opposition and rebellion, the teachers voted to adopt the Uniform Lessons, the same from the Infant Class to the Bible Class. It was over thirty years before another trial of graded instruction was made, this time about 1904, the young woman of progressive ideals—Miss Emma Decker, Elementary Superintendent of that day. Miss Decker had graded the pupils into departments according to age before the present graded system of lessons was issued and adopted the helps for each department as issued. She had received her inspiration from a visit to Winona.

About 1904, boys and girls from nine to twelve years were organized into a Junior Department, the first class of ten being graduated in 1906. A course for Beginners was introduced in 1905, the Primary several years later. Mrs. George Clifford became the first Junior Superintendent in 1907 and continued until 1919. Other departments have quietly and naturally been added until today the whole school

is graded according to modern standards from Cradle Roll to Adult organized Bible Classes, the latest a Men's Bible Class under the leadership of Mr. Boaz Crawford.

The Cradle Roll under Superintendency of Mrs. John S. Hopkins, enrolls babies at birth, remembering each year with birthday postal cards and urging the bringing to Sunday School at four or five years.

The Beginners' Department, with sand table, paste-board men and animals, illustrates the telling of the Old Testament Stories. In the Primary, Miss Blanche Jung, a trained Kindergartner, has for many years emphasized the Bible stories with handwork of crayon and pasting and memory work of psalm and verse. At nine, pupils are graduated to the Junior Department, where a course of four years of consecutive Bible history, of hero tales and missionary biography is studied week by week. Home work in special books of prepared question and answer, story telling, and outline work, is required, as well as memory work of scripture and hymns.

In the Intermediate grade, biography and the revised catechism require three years with promotion to Senior grade at the end. Senior boys and girls study the Bible book by book and relate teaching to life. Adult classes continue advanced study and are organized with officers and committees for increase in numbers and usefulness in church and community service. Diplomas are awarded on Rally Day with appropriate exercises. The picture card with scripture text, once offered as reward of merit, has given place to buttons and pins. Contests to increase attendance and punctuality have been urged. Three boys in recent years achieved the remarkable record of five years perfect attendance—Ralph Dannettell, Arthur Moss and Fred Mann, the latter proudly displaying his coat lapel covered with gold and silver stars, the premium of his day.

Various schemes have been used. On a cardboard thermometer, a simulated mercury rose from freezing to boiling as stimulated pupils brought in new members. The hands of a paper clock moved slowly forward as members increased. Last year an aeroplane race of rival captains and crews stirred lagging enthusiasm for punctuality and regularity, so necessary to efficient work.

Walnut Street has never been a large school. From 1890-93, the number is given as over 600, including Parke Memorial, recalling the fact that children of German churches were attracted to Walnut Street by teaching in English. In 1895 the number fell to 375 and has for years

been less than 200. The small classes, however, afford opportunity for individual recitation and training for leadership. In modern times the universal anniversaries of Christmas, Rally Day in October and Children's Day in June are yearly observed with excellent programs, varying from simple recitations to cantatas, tableaux and elaborate pageants.

For some years an orchestra was a help to the singing of the gospel hymns, but today Mr. L. E. Karcher alone leads with his cornet, having served almost without absence since 1909. To facilitate teaching and secure attention, tables were installed for separate classes in the lecture room, beaver-board screens being added in 1920 to provide desired privacy. They help deprive the teen age boys' class of his admiring or disapproving audience, although books and papers occasionally still fly over the top, replacing the paper-wad which used to adorn the ceiling.

The most recent innovation is the social program with athletic activities. Walnut Street has for years had its annual picnic in June, by boat or traction to some neighboring grove, where baskets laden with food were set forth on a common table and games and contests occupied the afternoon.

With emphasis in schools and colleges on athletic games, the Bible School has caught the contagion and no up-to-date school is without its basketball or baseball team enrolled in the Sabbath School League of Y. M. C. A. or Y. W. C. A., under the training of their athletic directors. The older boys organized in 1916, the girls following in 1917, when by brilliant team work they won the pennant, now hanging on our walls. The winning team consisted of: Virginia Karcher, Doris Kirk, Anna Louise Thurgood, Katherine Welman, Agnes McConnell; Substitutes: Iva Spitz, Elsie Newcomb. In 1920 tennis and volley ball courts were prepared by volunteer labor on vacant lots on Chandler Avenue and dedicated to the use of boys and girls of the Sabbath School. In the same winter, to save the furniture from destruction at the hands of exuberant Boy Scouts and furnish amusement for young people after their business meetings, the windows of the lecture room were screened and volley ball installed.

Thus, through the years, the Sabbath School has added to her nurture of the soul, the upbuilding of the body and the cultivation of the mind, not forgetting, however, her paramount object, through the teaching of the Holy Scriptures, to lead the boys and girls, by precept and example, into membership in the visible church, by faith in the Lord

Jesus Christ. It has not been unusual in late years for whole classes leaving the Junior Department to come together into church membership. As we go into the future shall not our aim be the same as our forefathers of 1858? "Feeling the want of greater depth and spirituality in the Sabbath School, we look beyond methods to results, placing more dependence on the Holy Spirit and less on machinery. The measure of our success will be in proportion, as we are able to aid in leading the children to Jesus."

Among the officers of the past sixty years are: Mr. Charles S. Wells, Superintendent during the Civil War, dying in office much lamented; Mr. W. T. Turner and Mr. John W. Foster, his successors. Mr. James L. Orr, after serving some years as Secretary, was elected Superintendent about 1870 and was active until 1900, when Mr. Walter L. Sullivan succeeded him, serving 15 years. Mr. S. N. Rutherford and Mr. G. H. Artlip preceded the present Superintendent, Mr. Paul Schmidt. Among the Secretaries in the last thirty years have been Mr. H. E. Read, Jr., Mr. George A. Cunningham, Mr. Colin B. Gilchrist, Mr. North Storms and Mr. Charles Clarke, who has served since 1903.

OFFICERS FOR 1921.

Superintendent—Mr. Paul H. Schmidt.
Asst. Superintendent—Mr. Walter Keeney.
Substitute Superintendent—Mr. Walter L. Sullivan.
Secretary and Treasurer—Mr. Charles Clarke.
Pianist—Miss Florence Dannettell.
Asst. Pianist—Miss Virginia Tourtelotte.
Cornetist—Mr. L. E. Karcher.
Chorister—Miss Christine Groh.
Social Secretary—Mrs. Paul H. Schmidt.
Elementary Superintendent—Mrs. Geo. S. Clifford.
Primary Superintendent—Miss Blanche Jung.
Junior Superintendent—Mrs. H. C. Ruddick.
Intermediate Superintendent—Mrs. W. J. Torrance.

CHAPTER VI.

Y. P. S. C. E.

(Contributed by Mrs. Frank Fowler, of Chicago, formerly Miss Susan Goodge).

The first Society organized was a "Young People's Prayer Meeting," as best I can recall, about 1882, under the Pastorate of Rev. Seward M. Dodge. In 1886, a Y. P. S. C. E. was organized, with a pledge that was in keeping with what a true Christian should be. This was in the early days of Christian Endeavor, the National Society being organized about 1881. Our membership was then about 35, I think. The Society was divided into several committees: Prayer meeting, Literature, Social, Music, Missionary. Each committee did splendid work and always had interesting reports at a business meeting held once a month.

The Society grew in numbers and strength, until it reached a membership of about 85 or more. Our advisory board, as far as I can remember, was Mr. J. L. Orr, Mr. John N. McCoy and Dr. Newell, and always the pastor. We received much encouragement and help from all older church members. Our first work outside of our own church was to furnish S. S. teachers for a Mission which later became Parke Memorial Church, eight or ten members going every Sunday afternoon. It was started in an old saloon building at Elsas and Virginia Streets. Thanksgiving and Christmas season found us always doing our share of cheer and comfort to unfortunate ones.

A Junior C. E. was organized and carried on for a few years by Mrs. T. H. Taylor, later was cared for by one of the C. E. members. This was a splendid society of about 35 members, some of whom now are working in this and other churches. Our meetings always seemed filled with a true religious feeling and I am sure those of us who had our early training in the Y. P. S. C. E. could never drift so far away, that its memory would not follow us and keep us nearer our Master.

You will remember Blanche Lee and Mr. Lee and Rev. August Sonne, our members of whom we are all so proud. If I can remember rightly, Mr. and Mrs. Lee went on their mission to Korea under Dr. O. A. Smith's pastorate, and Rev. Sonne started his studies then and completed them in

Rev. S. N. Wilson's time. Our Missionary money was given under a plan, "2 cents a week and a prayer" per member, and was for home and foreign work, sent through the Woman's Board. About 1897, six girls from the Society took the responsibility of conducting a S. S. in the old Cotton Mill Block in the West End of the city, taking over the work from a crippled girl, when ill health forced her to give it up. This work as a S. S. was conducted by this Society for over three years, under the leadership of the Misses Walters, and later on by two or three and outside help, and then given over to a King's Daughters 'Circle of the Cumberland Presbyterian Church. The work there was certainly a wonderful blessing to us who took part and required much work, along charity lines, as well as religious work. In the last few years of our existence, Mr. Rutherford was one of our loyal supporters.

Delegates were sent to State and International meetings, which were the largest bodies of gatherings of a religious nature ever assembled and were a source of wonderful influence on all attending. A State Convention was held in Grace Church in 1890, with national officers as speakers. The social feature of our Society was always most enjoyable and the memory still lingers with us.

We assisted in many ways with the work of the church under the direction of the pastor, whoever he might be.

The Society disbanded twenty years ago next spring and it was a sad day for many, who had held so dear the work of the Society in former years. Of the members in early days still active in the church I recall Mr. and Mrs. Herman Pfafflin, Mr. Herbert Baird, Mrs. M. A. Sheridan, Mrs. W. J. Torrance, Mrs. George S. Clifford and Miss Henrietta Davidson.

LATER HISTORY OF C. E. SOCIETY.

During Rev. Chas. Nickerson's pastorate the Christian Endeavor had so decreased in numbers and interest that it was disbanded and a young people's discussion class substituted.

It was revived again in Rev. John Kennedy's pastorate with a membership of 28. After a few years, through lack of support it was again disbanded, to be restored in 1920 by the present pastor with 57 members. Officers, Miss Dorothy Archer, President; Doris Kirk, Secretary; Katherine Welman, Treasurer, all girls trained previously in Sabbath School and Emily Orr Circle.

The present officers, elected in 1921 are: Clyde Smith, President; Dorothy Miller, Secretary; Elsie Newcomb, Treasurer.

MESSENGERS.

In 1879 the wife of the minister, Mrs. J. Q. Adams, gathered the boys and girls of the church into a Mission Band, called the Messengers. Memories of knitted wash cloths and fancy work bazaars mingle with the magic words—Gaboon, Africa and Oroomiah, Persia, where, for the sixteen years of its existence, the money raised by monthly dues and laborious needle-pricks supported students in Christian schools. The Treasurer's books in 1884 show a membership of 43 receipts from the annual bazaar of \$82.00, and a budget of \$150. Its first Treasurer, Emily Orr, became herself the leader of succeeding Bands. One of the members, Loraine Cutler, is leader of the Circle today. One of the officers, Blanche Webb, as the wife of Rev. Graham Lee, spent many years as a Missionary in Pyang Yang, Korea, in the early years of that station. She writes from her present home in Gilroy, California, where she settled with her children after Mr. Lee's untimely death.

"It has been a glorious privilege to have been a missionary in Korea, and I doubt not but what those "Messenger days" were instrumental in making it easier for me to see the need, when opportunity came."

In 1905 the Band was merged with the Junior Y. P. S. C. E.

In 1890 a Young Ladies' Society was organized with 18 members and Miss Blanche Webb as President.

S. F. O. CLUB

(Sunshine for Others)

One Saturday afternoon in September, 1906, the members of Miss Kaloolah Howe's class met at the home of their teacher and organized the S. F. O. Club, with officers, regular monthly meetings and a definite object in mind. It was at this time the only organized body of girls in the church.

The original members of the club were: Miriam Archer, Eloise Copeland, Lillian Ellerbusch, Helen Straub, Grace Stratton, Mary Keeney, Otilia Weintz, Eula Rose Karcher, Mary Smith, Florence Kiechle, Mary Owen, Hazel Baker and their teacher, who acted as advisor to the girls and personally chaperoned them in all their activities.

Throughout the life of the club an active interest was taken in the Mission Sunday School in the Cotton Mill Block. The class frequently visiting in a body and individual members often helping the superintendent, Miss Amelia Walters, by teaching or with the music.

The first effort of the club was the buying of twenty-five bibles which were much needed at the mission. They raised the funds for this by giving a little Bazaar. The first Thanksgiving, baskets were taken by members to the homes of needy families. This became a regular custom with the club. In connection with the Associated Charities, clothing and new towels and other garments were sent to the poor. On Easter the girls went to the hospitals and gave flowers to those in the wards. Whenever an opportunity presented the girls endeavored to live up to the name of the club by scattering sunshine along the way.

The thing of which they were very proud and thankful was the giving of an organ to the Mission School. In various small ways the funds for this were gathered and to make up the considerable deficit a Social and Bazaar was given and this was found to have brought in sufficient to complete the sum required. The class were very happy to take part in the program on the day that saw the organ in place.

The club was active for five full years and only disbanded when it came time for a number of the girls to go away to college while those who remained moved into places of responsibility, all of them becoming teachers in the S. S.

ABREK CLUB

In the early spring of 1913 the Abrek (ready to serve) Club of Walnut St., S. S., was organized. The thought that led to the club's organization was the desire to bring together the girls of about the same age in several of the classes that they might learn together how to put into practice some of the teachings they had been receiving in the S. S., and together serve their own church, their community, to become helpful wherever and whenever a chance was given them and to study both home and foreign mission work.

Mrs. George Clifford, Mrs. Elgin Archer, Mrs. Robt. Smith and Mrs. Sheridan were the Advisory Board of the club. Miss Kaloolah Howe was asked to act as patroness

of the organization. Miss Howe continued with the club for the first three years of it's life.

The first meeting was held at the home of Miss Howe on Saturday afternoon, March 1913 with twelve present who became members of the club.

The members were. Dorothy Archer, Martha Keeney, Edna Rutherford, Susette Dunlevy, Virginia Karcher, Ethel Jones, Elizabeth Doerr, Nellie Spillman, Agnes McConnell, Dorothy Miller, Helen Sheridan and Anna Thurgood.

The first officers were: President, Edna Rutherford, Secretary, Dorothy Archer, Treasurer, Mary Crawford.

The meetings were held monthly at which a business session followed by a devotional and general discussion was concluded with a social hour.

In the beginning Camp Fire Work was a part of the obligation of each and every member—and as in Camp Fire work beads were awarded for the honors earned—several of the girls still have the little strands of beads earned in the early months of the club's life.

During the first year several packages were sent to Miss Edith Dickey in Ningpo, China to use in her work there in the hospitals. At Thanksgiving several baskets were sent out to the poor. This became a regular custom and continued as long as the club existed.

The second year a number of boxes were sent to the Presbyterian Mission School at Brevere, N. C. These boxes contained gifts for the boys and girls of the school, books, magazines; and new materials for the sewing classes. We also began to work in connection with the district nurse, who let us know from time to time what was most needed by the poor on whom she was calling.

Funds were raised by giving little social affairs and it was the joy of the members to spend it for the helping of those in need.

The third year the work was continued much along the lines of the second. The girls were coming to know how to conduct a really interesting program and to take the initiative in planning activities for themselves. Miss Howe, for business reasons was obliged to resign from the work and Mrs. M. A. Sheridan was appointed by the Advisory Board to take her place.

In 1915 the Club was reorganized into a Westminster Circle to conform to the Presbyterian plan and continued for five years the same work of sewing for the District nurse, filling and distributing Thanksgiving baskets, and Christmas gifts for the poor, besides subscribing for the required Guild bonds for missions. In 1920 on the organization of a Y. P. S. C. E. it seemed best to disband the Guild (into which the Circle had been merged at the required age, 18 years) and these girls so ably trained for service by Mrs. Sheridan became the leaders of the new movement.

KALOOLAH HOWE.

EMILY ORR CIRCLE

BORN April 1st, 1916—the Emily Orr Circle—the child of the Woman's Missionary Society of Walnut Street Church.

Died in the spring of 1920, an untimely death—this promising organization—at the age of four years.

During the first years of its existence it was sturdy, steady, strong. Surprise boxes were made for the children at the hospitals; plain sewing was done for the district nurse; a child that needed garments to wear to Sunday School, was clothed; it helped make the first 200 soldier kits for the first Evansville boys that entered the service of the World War; also for one year, supported one of the Fatherless children of France.

The Patroness of this organization endeavored to teach the members to conduct a meeting in a business like way, to think while standing, to realize the need and the worth of early consecrated devotion to the service of Christ, to be mindful of the rights of others in whatever station in life, to impart easily to the hearer the knowledge gained from careful consideration of the Mission Study Books.

During the four years of its existence, the Circle read three books—"The Makers of South America", "The King's Highway," and "Comrades in Service," the latter was particularly interesting and it was gratifying to one of the Superintendents of the Young Society to be asked by one of the youngest members of the society for one chapter of "Comrades in Service" for use in a Christian Endeavor Programme.

There were present at the first meeting eight girls, who, according to the rule of the Westminster Circle must be between 11 and 18 years of age. So zealous were they in good work that, before the end of the first year, the number had doubled. Though there were, at one time, 21 or 22 on the roll, the average attendance was 10 or 12. The Chapter wished to have the name it bore because each member expressed the affectionate appreciation she felt for the faithful, efficient training of Mrs. Clifford in the Junior Sunday School Department. With reluctance, Mrs. Clifford consented to let the Missionary infant be christened "Emily Orr," her maiden name.

The charter members were:

Ruth Kennedy	Dorothy Corsett
Doris Kirk	Helen Corsett
Elizabeth Wright	Margaret Hummert
Margaret Wright	Iva Spitz

The following names were soon added to the roll:

Katherine Haas	Louise Wright
Thelma Jones	Grace Marie Lockyear
Elizabeth Thurgood	Lucile Genning
Catherine Wellman	Virginia Harper

Mrs. Russell, Mrs. Wellman, Mrs. Ogle and Mrs. Gilchrist, at different times, made plans for the meeting and directed the thought of the organization, whose aim was really and truly two-fold, first, to develop symmetrical Christian young womanhood; second, to build together for world-wide Christian service the young women of our denomination.

The work of the *Emily Orr Circle* ceased—to live a larger, richer life in Christian Endeavor Service.

MARY P. GILCHRIST.

A new Emily Orr Circle was organized March, 1920, with Mrs. Harry Little and Miss Lorain D. Cutler as patronesses. After the first meeting, Mrs. Little resigned on account of ill health and Miss Cutler became the head. This Circle was formed for the development of missions among the girls of the church belonging to the Junior Department of the Sunday School. The aim is three-fold—missions, devotional and social. The meetings are held the first Saturday in each month omitting the summer months of July, August and September. The dues are ten cents each meeting. This is necessary as we want to be able to take shares

in the Westminster Circle of the Boards of the Women's Society. Usually the Boards publish good mission books which the patroness uses in connection with the mission programme. Often charity work can be introduced and thus connect the Circle with civic work of our own community. We are now numbering a dozen little girls, all eager, all willing, all praying to have their part in World Wide Consecration.

Membership.

Lorain D. Cutler

Elizabeth Clifford	Clarice Jones
Aime Leich	Elizabeth Robertson
Orvilla Smith	Helen Wright
Esther Kirk	Dorothy Peck
Kendrick Orr	Dorothy Farrow
Ida Elizabeth Riley	Lucile Harris

BOY SCOUTS.

Walnut Street Presbyterian Boy Scout Troop No. 20 was organized and granted a charter by the National Council on October 31, 1916, with Paul H. Schmidt as Scoutmaster, and Walter E. Keeney as Assistant. Organization of this troop was:

Bear Patrol—

James L. Clifford
George W. Dougherty
Tom O. Keeney
Francis J. Owen
Daniel F. Spitz
Charles P. Culp
John F. Baker
Roland L. Baker
Norman D. Schmuck

Wolf Patrol—

John E. Owen
F. William Russell
Vernon W. Copeland
John P. Baird
Robert L. Greek
Jesse G. Patterson
George W. Heston
Robert E. Leggett
George M. Archer

Regular meetings were held Friday evenings during the fall, winter and spring, Mr. Schmidt stressing the proceedings by parliamentary law and following the general program for scout advancement. In early June of 1917, shortly after the darkening war clouds had finally burst, the leaders joined the colors and during this time of military service, troop meetings were discontinued.

In September, 1919, upon my return from service,

Troop No. 20 was reorganized and meetings have been conducted weekly since that time. The present personnel of the troop is as follows:

Scoutmaster—Walter E. Keeney.

Assistant—Clyde Smith.

Senior Patrol Leader—Wylie Little.

First Patrol—Flying Eagle Emblem.

Frank Hawkins, Leader	Frank Kraft
Amos Erwin, Assistant	Robert Smith
Byron Weintz	Marcus Mozay
Louis Puster	Florian Mandel

Second Patrol—Bear Emblem.

Harold Leich, Leader	William Shofner
Aubrey Tilley, Assistant	Chester Atwood
Arthur Bartlett	Oliver Atwood
Leroy Meyer	John Bays

This gives us two full patrols, every boy of which is well advanced in the fundamentals of higher scouting.

Two of our church members, Mr. B. F. Persons and Mr. Samuel Orr are members of the executive committee of the Boy Scouts of America in Evansville.

Our Boy Scout motto is "Be Prepared," prepared to do the right thing in any emergency which may arise. We try to be efficient and self-reliant. Then each boy scout does at least one good turn each day to some one, and that in addition to the home chores. These are the cornerstones of the Boy Scout movement.

At the commencement of our scout life we take the following oath of allegiance:

"On my honor I will do my best to do my duty to God and my country, and to obey the scout laws, to help other people at all times and to keep myself physically strong, mentally awake, morally straight."

The scout laws which we hold as our example upon which to model our lives require that each of us be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent.

There are three grades of scouts: (1) tenderfoot, (2) second class, (3) first class. A beginner is a candidate. Upon learning the scout oath, laws, motto, sign, salute, significance of badge, composition and history of the American

flag and customary respects rendered to it, and some useful knots of rope tying, the boy takes the o'ath and is promoted to tenderfoot rating.

Upon meeting certain other requirements, a tenderfoot becomes a second class scout. These include elementary signaling either semaphore or international Morse codes, tracking, going a mile at scouts pace, proper use of knife and hatchet, fire building, cooking and boxing the compass.

A broader study of program outlined for second class together with some additional requirements along similar lines, permits the boy to become first class, after which he by thorough study can gain various merit badges for proficiency.

We devote many of our Saturday afternoons to hikes and outings, fostering a love of the great outdoors and teaching unlimited confidence in individual ability. We try to aid self-development for each boy, directing thought and action into the channels most constructive for good citizenship and stronger manhood.

WALTER E. KEENEY.

WALNUT NEIGHBORHOOD BOYS' CLUB.

With the coming of Rev. Whitcomb, there found expression a purpose long felt in the church to make the church a greater force for neighborhood social life. With the increase in apartment houses, where family life was cramped, the neighborhood gave evidence of the need of a playground for the children, social rooms for the young people, etc. Zealous of making the church of the greatest possible usefulness in meeting these needs, the congregation appropriated a small fund with which to begin such a social program and the ground next to the church in the rear of the manse was fenced in by a high wire backstop and equipment provided for indoor base ball, basketball, volley ball, etc. The boys of the neighborhood were organized into the Walnut Neighborhood Boys Club under the leadership of the pastor, twenty boys holding membership at the time of writing. During the summer of 1920, shower baths were provided in one room of the building formerly used as a stable, and a commodious club room was arranged by remodeling the upstairs of this building. The Club was thoroughly cosmopolitan in its makeup, comprising Catholic, Christian Science, Methodist, Baptist, as well as Presbyterian denominations, even including one colored boy who later "joined out," however.

CHAPTER VII.

WALNUT STREET CHURCH CHOIR.

The early history of Walnut Street Choir was very interestingly related in a letter written in 1895 by Col. C. K. Drew, then residing in New Orleans, La., and a former organist, and read by a former member of the Choir at the twenty-fifth anniversary of Prof. Tinker's leadership, which was celebrated at the Church, Oct. 11, 1895. Some facts are here mentioned:—

Mr. Drew says, "The Choir of Walnut Street Church is said not to have been born—it grew. There never was a formal organization. In the decade ending with 1850, in the little brick structure "set upon a hill," the corner at the right of the white box pulpit was occupied by a few of the faithful who sang familiar hymns to old tunes. Father Chute, the leader, was the inspiration of the song service, for to him singing was worship. In 1847, those sufficiently advanced to turn a tune, were accustomed to meet at the Exchange Hotel kept by Col. C. K. Drew, Sr., who became the leader. He led with his flute which he played with grace and skill and Father Knight assisted with a violin-cello called in those unlettered days a bass-viol. It was an honor then, as it has always been, to belong to the Choir. Invitations to join it were sparingly given out. In those informal early choir meetings held at the Exchange Hotel because it afforded convenient room, refreshments after the singing were always provided.

In 1851, the Church was extended 29 feet and a little gallery constructed 9½ feet in the clear at the highest point, receding towards the sides. It was reached by a narrow winding staircase. There is a choir legend, that when the balloon-hoop-skirt epidemic was at its height, some of the lady members had to sit with the congregation. A Melodeon was purchased and in the steeple a bell was hung—the first church bell in Evansville. Mr. Drew says, if the church had a sexton he must have drawn the line on Saturday night service, for he remembers very well that it was his business to start the fire in the winter time and ring the bell for the choir meeting. After the choir assembled, he was the "Melodeonist." No salaries were paid in those days for choir services—it was the labor of love.

Among the members at that time were David J. Mack-er, Charles Henson, Osborne Reilly, Daniel Woolsey, W. K.

McGrew, Miss Cornelia Warner, afterwards Mrs. Culbertson, Miss Marion Wilcox afterwards Mrs. Dr. Rucker, Misses Mary and Martha Morton, Miss Mallie Shanklin, afterwards the wife of Associate Justice Harlan, Miss Mary Jones, afterwards Mrs. Blythe Hynes, Miss Tileston, afterwards Mrs. Henson and Miss Mary Mackey, afterwards, Mrs. S. E. Gilbert.

After the dedication of the present Church edifice in 1864, the organ was in the gallery across the Walnut St. end of the building, Mr. Theodore Russell became the leader and Mr. C. K. Drew, Jr., the organist. The organ was built by W. D. B. Simmons & Co., of Boston, Mass., and cost \$1,500.00. For about ten years the choir occupied the loft, then the organ was removed to the present location in the rear of the pulpit. The moving of the organ from the garet was not a very expensive or laborious work, but to move the congregation to permit it to be done, was a task, the magnitude of which cannot be appreciated in these days of ready acceptance of new ideas. A campaign document was printed, headed "five reasons why the organ and choir should be removed to the rear of the pulpit," and a copy was placed in every pew at a prayer meeting service. At the conclusion of the service, Mr. Samuel Orr, the nestor of the congregation, arose in his place, and with a copy of the tract in his hand, proceeded to advocate the change.

That settled it. Whatever Mr. Orr's sound judgment approved, was surely done. The organ was moved and the present choir loft was erected.

In the year 1870, Prof. Milton Z. Tinker became the Director of the Choir and served faithfully for a period of forty years. A capable leader, his heart in his work. The foremost qualities he instilled into his choir members, were strict attention and punctuality. He, himself, was never known to be absent or late. After one hour of hard study at choir rehearsals, he was usually heard to say, "We will stop now and trust to Providence tomorrow."

In the year 1883, the present organ was installed, having been built by H. Pilcher Co., of Louisville, Ky.

A noteworthy event during Prof. Tinker's leadership was the celebration of his Silver Jubilee as leader, held in the church parlors and attended by the membership of the Church, at which time Rev. Otis Smith, then pastor, presented him with a handsome diamond stud from the ladies of the church.

Among the members in the decade ending with the year 1880, appeared the names of the following:— Mr. and Mrs.

Mason, Mr. and Mrs. C. K. Drew, Mr. and Mrs. Hynes, Mr. and Mrs. Gilbert, Mrs. Lizzie Shanklin, Miss Nellie Goodge, Misses Anna and Maggie Farrell, Mr. and Mrs. Butterfield, Miss Anna McCarer, Mr. Theo Russell, Wm. DeLang.

In the year 1895, the membership was as follows, Sopranos—Misses Nellie Goodge, Ruth Kraft, Mayme Herrenbruck, Helen Decker, Olive Goodge, Rose Smith, Grace Triplett, Emily Sullivan, Jingling, Mae McCutcheon, Lena Decker, Rose McDowell. Altos—Misses Emma Decker, Emma McCoy, Olive Hankins, Alice Smith, Lena Triplett, Anna Bromm, Mrs. M. H. Lockyear, Martha Orr.

Tenors—Mr. M. Z. Tinker, Otto Barton, Chas. Schauer, Richard Northal. Basses—Messrs Samuel Orr, Colin Gilchrist, Geo. Eggers, Joe Wastjer, Louis Kestner, Robt. Bonner, Charles Little, Frank McCoy, Will Sansom, Will Baird, M. H. Lockyear.

Prof. Tinker was assisted in his work by several prominent organists, who, each served a number of years, among them, Miss Amelia Lawrence, Mrs. Boyden, Miss Hobbs, Miss Maggie Allen (afterwards Mrs. Wm. McLean, Prof. Arnold Habbe and Mrs. Addie K. Millis, who began her services about the year 1887 and continued until Prof. Tinker's resignation in 1910, when she became Director as well as organist. At this time Mrs. Louis Kestner became assistant organist, and was succeeded by Mrs. Willis M. Copeland a year later.

Miss Amelia Lawrence, at her death, left a legacy of \$5,000, the interest of which was to be paid to her sister during her life, the principal to come to Walnut Street at her death. It is still unpaid.

Mrs. Lizzie Shanklin raised \$250.00 in the congregation toward the proposed Tinker Memorial Organ in memory of Mr. Tinker's long service as leader of Walnut Street Choir.

In Sept., 1917, Prof. Walter A. Otto became Choir Leader and Mrs. Copeland, organist. Mr. Otto was succeeded the present year by Prof. Andrew T. Webster, Supervisor of Music in the Public Schools. (A coincidence that half a century after Mr. Tinker began his work with the choir, the present director should have the same position in the Public Schools as that occupied by Mr. Tinker.

The members of the Choir at this time are, Sopranos, Mrs. Philip Knell, Mrs. S. Bayard Goodge. Altos, Mrs. Fred H. Ruff, Miss Blanche Jung. Tenor, Mr. Albert Schanzenbecher.

CHAPTER VIII.

REV. OTIS SMITH.

Rev. Otis A. Smith was born in Albion, Ill., April 10, 1862. He was the youngest of seven children and son of Rev. Thomas and Jane Smith, who came from England in 1848. He was graduated from Wabash College in 1884. In the fall of 1884 he went to Union Theological Seminary, New York City. After one year he came back to Chicago and spent two years in McCormick Theological Seminary. He was called to the pastorate of Frankfort, Ind., in 1887.

He was married June 2, 1887 to Miss Martha Binford of Crawfordsville. March 10, 1891 he took up the work at Walnut Street Presbyterian Church at Evansville. A few months later Mrs. Smith died leaving a little daughter, Grace, who was reared by her grandmother in Crawfordsville. Dr. Smith afterwards married Miss Jennie Gosman of Lawrenceville, N. J., then teaching in Miss Peabody's Classical School for Girls at Evansville, a devoted Christian woman of religious and missionary antecedents. He is now located at Alexandria, Indiana, with his family of three sons and two daughters.

Dr. Smith made use of modern advertising methods, cards giving the subject to his series of evening sermons on popular subjects being distributed by members and drawing congregations of young people, to whom his appeal was especially made. It was quite the fashion in his day for young men to come to the C. E. and evening service to meet the young women and later escort them home. Dr. Smith was a young man and full of energy and enthusiasm and actuated by the highest principles of right and duty. He was especially active and beloved in the Parke Memorial Chapel, as evidenced by his reception there on his return to officiate at their 25th anniversary.

Some Incidents in the Ministry of Otis A. Smith as Pastor of Walnut Street Presbyterian Church, Evansville, Ind.

"I came to Evansville Walnut Street Presbyterian Church through the suggestion of Dr. Jos. F. Tuttle, D. D.,



Rev. Otis Smith.

of Wabash College. The first service I conducted was the prayer meeting, March 11, 1891, having arrived in the city the day before

There was an aroma of sweet spices in connection with my entrance upon the pastorate. Dr. L. M. Gilleland, who had gone to Lake View Presbyterian Church of Chicago from Walnut Street Church passed away March 1, 1891. The second Sunday of my pastorate was given over, in the evening service, to a worthy memorial of that good man and faithful pastor. Addresses were made by each of the Presbyterian pastors, Meldrum and Lowry—also by Dr. Morris of the Episcopal Church, and Dr. Bryan of the C. P. Church, and by James L. Orr. The installation services were held May 17 and participated in by Dr. Jos. F. Tuttle, Rev. W. S. Lowry and Dr. A. B. Meldrum.

The work of the church was growing, both in the Walnut Street Church and at the Chapel; the officers of the Church thought best to call a student from the Seminary to assist in the work, especially at Parke Chapel. Rev. Graham Lee was the man who came and who did most excellent service—his self-sacrificing work will always be remembered by those who came in touch with him. There was not a selfish streak in his genial personality. Mr. Lee afterwards married Miss Blanche Webb, and they, together with Mrs. Webb, went to Korea. The going of these consecrated workers formed a new and lasting bond between Walnut Street Church and the Mission field.

Two great union meetings were held during my pastorate, all the churches of the city uniting; one under B. Fay Mills in 1893, and another under Dr. J. Wilber Chapman in 1895.

The vision and self-sacrifice of the Walnut Street Church is nowhere more evident than in connection with the work of the Sabbath School. The spirit of Walnut Street was never selfish—it was not self-centered. Any good cause that would help the city always found an advocate and loyal supporter in this church. It was so in the temperance cause; in the case of the waifs and the poor, in city mission work.

I shall never cease to be grateful for the thoughtfulness about the pastor's comfort, which was always exercised with a degree of cheerfulness which I have never known to be exceeded anywhere."

CHAPTER IX.

REV. SAMUEL N. WILSON, D. D.

Samuel Newton Wilson, son of Rev. James Alfred Wilson and Emily Maxwell Wilson, was born in Crawfordsville, Ind., Nov. 18, 1847. Losing his parents early in life, he was reared by an uncle and aunt, Prof. J. M. Coyner and wife. Through the instruction and guidance of this earnest Christian educator during his childhood and youth his mind and purpose was directed to the ministry. He well remembers a conversation with his uncle, which decided his course, upon the return of the latter from a meeting of the General Assembly, where the needed increase in the ranks of the ministry had been earnestly pressed. It is worthy of note in this connection that Prof. Coyner in his long and useful career was the means of influencing twenty other young men to choose this high calling. What a comment on the importance to the church of Christian schools and men of sterling Christian character and faith as teachers.

I entered Hanover College as a Freshman in the fall of 1868 and graduated with the class of 1872, and the following fall entered Lane Seminary, Cincinnati, completing the course in the spring of 1875, and was at once called to the Pastorate of the Presbyterian Church of Lawrenceburg, Ind., the scene of the first pastorate of Henry Ward Beecher, and where many graduates of the Seminary did their initial work. As a good old elder of the church once said to me, "Yes, you young men stay with us until you get to be good preachers and then you leave us." From the streets of Lawrenceburg you could see the early home of President Harrison and the territory of three States. It was surrounded by a cordon of distilleries that, year after year, turned the corn of the fertile Miami Valley into whiskey—certainly an inviting field for missionary effort. November 18, 1875, my birthday, I was united in marriage with Eliza J. Phillips of Hanover, Indiana, my college town.

At the spring meeting of White Water Presbytery the following year I was ordained and installed pastor. Here our children, Edgar, Mary, Gertrude and Alfred were born. We remained $3\frac{1}{2}$ years, erecting a handsome new church on the site of the old in the very midst of the great floods of the Ohio in 1882-3-4. In the fall of 1884 an unexpected call

came from the extreme northwestern corner of the state, from Valparaiso, the location of a great Normal school. The church here was also in the midst of the erection of a fine new building, which called for the utmost wisdom and energy to bring to a successful conclusion. Here our children, Donald and Jeannette, were born. Seven and one-half years were spent witnessing the introduction of Christian Endeavor into the church activities and affording the joy of welcoming many into the church fellowship. In 1892 I was called to the pastorate of the First Presbyterian church of Anderson, Indiana, one of the rapidly growing cities, located in the very center of the natural gas belt of the State. Four wonderfully busy years were terminated by a call from the Walnut Street Presbyterian Church of Evansville in the fall of 1896, removing in December. Here, with Parke Memorial, its child, served Rev. John Engstrom, it was my privilege to labor with its hospitable and cultivated people for another four years.

During this pastorate I received the honorary degree of D. D., from my "Alma Mater", which the present August N. Sonne, D. D., a son of the church esteemed it a privilege, personally to announce to the people from my pulpit. This change gave me the unique distinction of having served in every corner of the state, but one.

In December, 1900, our work in Indiana ceased in answer to a call from Wausaw, Wis., six hundred miles north. The church here was a wonderful missionary church where opportunity for local and synodical service of far-reaching import called for the best energies of heart and brain that after eight years brought us to the Semi-centennial of the church in 1908 and led me to feel the need of taking a church involving less responsibility. I, therefore, in August, 1908, accepted a call to the Presbyterian Church of Reedsburg, Wis., a beautiful little city, some fifty miles north of Madison, the state capital. After a delightful pastorate of eight years, I was led, by advancing age and impaired health, to offer my resignation, and with my wife removed to Stevens Point, Wis., whither since her marriage, our youngest daughter, Mrs. C. W. Capps, resided. On the occasion of her death, February, 1920, we gave up our home and went to live in that of our son-in-law, that we might care for our little grandson, thus left without a mother.

Since leaving the active work, I have frequently served as a supply for my brethren for months at a time, as in the Home Church, until they secured a pastor in the early spring

of 1921. Thus, in watching the growth of the Church in evangelistic and educational lines and in helping, as opportunity offers, we rejoice that we are able "to bring forth fruit in old age," and to enjoy intercessory prayer for the churches we have served and the world at large."

S. N. WILSON.

When you speak of a Centennial Celebration in Indiana, it carries you back to early and pioneer days, both in the matters of church and state. To the days when the tide of emigration swept over the Alleghenies and down the Ohio valley and river and settled along the shores. Naturally, here our earliest Presbyterian churches would be organized and the passage of time give opportunity for growth and usefulness.

My first knowledge of the Walnut Street Presbyterian Church was when as a pastor in the Presbyterian Church at Lawrenceburg (my first charge) I attended a meeting of Synod held within its walls. I have but dim remembrance of its programme and subjects of discussion, but do retain the impression of its choir and wonderful leader, and of the high praises on every lip accorded to Elder Samuel Orr, the staunch and liberal friend of the church and all its work. Little did I dream that one day I would become its pastor and identified in carrying forward that which had called forth his prayers and labors of love.

My next personal touch with the church was when as Commissioner to the General Assembly. I met Rev. Otis Smith, D. D., and Elder Samuel Little and wife bound for the same destination, and had delightful experiences of travel with them at Niagara Falls and other points along the way.

My third and closer introduction was when Elder Robert Smith and Mrs. L. Cutler made an excursion northward with Anderson, Ind., as their goal, and appeared as strangers in my congregation and Sunday School one Sabbath morning, and later were present at an afternoon Mission Service. This incursion to spy out the land later led to an invitation to visit the church, the extension of a call, its acceptance and settlement as pastor.

In the late fall of 1896, almost on the borders of winter, our household goods and good sized family (furnishing a representative for almost every department of church activity- arrived and were made at home in the comfortable and well appointed parsonage. As we recall there were few events of marked local interest occurring during our com-

paratively brief pastorate. We were a down-town church on the border-line of business, not in a center of teeming population or in a rapidly growing residential position calling for special institutional activities.

The usual trend of ministerial service upon the Sabbath claimed the pastor's best work, while co-operating heartily with Parke Memorial, our associate church, the Y. M. C. A., the Home of the Friendless and other public utilities and movements. The great Home Mission self-sustaining movement was obtaining momentum, rapidly placing Indiana in the front rank in this comprehensive, far reaching step. Old Vincennes Presbytery felt its impulse, new churches being organized in hitherto neglected regions in coal mining camps and villages, such as those in which Elder Little and Attorney Gilchrist were interested.

In this movement, effort was also made to kindle life in dying country churches. The pastor being sent by Presbytery to one in the fertile Wabash valley to hold a meeting and take a vote whether its name should be erased from the roll and the church be given decent and formal burial, or whether it should arise and shine, and refuse to be dissolved. We are happy to announce that the vote was hearty and unanimous for the latter course and the pastor felt that in "strengthening the things which remained," he had achieved something worth while in his pastorate.

The pastor, with the assistance of Elder James Orr, accomplished something of the same kind in the city. The affairs of the First Avenue Presbyterian Church had reached such a low ebb that they were unable to secure a pastor. They could not raise a salary and there was no one willing to go out and make the canvass for subscriptions. Rev. Charles Kircher, D. D., of whom it is said that "he thought it was his special mission to take hold of churches whom no one else would take, and build them up," in the meantime visited the church and preached to the people. He then reported that if some one would make a canvass for subscriptions he would undertake the pastorate if the church desired. With the fate of a church at stake, there was nothing left for the pastor of Walnut street church and his faithful elder but to roll up their sleeves, or rather put on their seven league boots and undertake the task.

The outcome was made plain in the remarkably successful pastorate of Dr. Kircher and in the continued usefulness and growth of the Church in the development of the city. "Coming events cast their shadows before."

A conversation with Dr. Darby as we were mutually on

our way to our respective Presbyteries, impressed me deeply so that I was not surprised when later he became easily one of the most potent factors in the great movement for the union of the Cumberland Presbyterian Church with our own. He was certainly a man of remarkable talent and attainment in his service rendered, as identified with both denominations. I count it an honor to have known him personally and to have come in touch with his life's work.

Our reception by the ministers of our sister churches was most cordial, but with none were they more fraternal and intimate than with Rev. J. L. Marquis. He helped us in adjusting our household effects, he played with our children and mingled in delightful companionship as one of the family. This happy fellowship found but a larger field in our city Ministerial Association. Our place of meeting was in the Y. M. C. A. parlors where each Monday morning, papers and addresses, debates, sermons and reviews of books and discussions of subjects current or bearing upon our work or that of the public weal were presented, with great helpfulness to us all.

A memorable event in the history of my Pastorate was an annual meeting of the Board of the Northwest. So much did it become a matter of planning and conversation on the part of the ladies of Grace and Walnut Street in their homes and in the manse, that my son, Alfred, got it twisted and said: "The Plank of the Northwest was coming." He knew it had something to do with lumber. This perhaps was prophetic of his present line of employment, a wholesale lumber merchant.

In the division of labor, the programme and public meetings were rendered in Grace Church while the meals and entertainment of guests and delegates occurred in the parlors of Walnut Street. The impressions and inspirations of the meeting were greatly helpful to all our churches.

Speaking of our children. An experience of the Mistress of the Manse may be helpful and suggestiveness to mothers in the raising of their boys. The back yard of the Manse was often well supplied with boys where an animated game of tennis with improvised slab rackets proved dangerous to the basement windows of the church, until protected by screens. Some one said to the minister's wife, observing the daily situation, "How can you stand all this clutter and crowd and noise?" To which she replied, "Oh, I would rather have my boys there with their friends and know where they are, than running the streets at will." A wise mother, even if it involved paying for a few broken panes of glass. An unsight-

ly shack and a topsy turvy barn, the handiwork of the vivacious youngsters.

The home circle and that of the Church appreciated the presence, for about a year, of our oldest son, Edgar. For a long time he had been battling for his health in the west, and to him home was a blessed haven of rest, but with his customary energy and tactful adaption, he took hold of church work and soon was chosen for the leadership of our Christian Endeavor, which then and ever since, owing to the surroundings of the church, has been a difficult matter to sustain, under his guidance it greatly prospered. Sometimes taking charge of the evening service, where the grace with which he presided and the wisdom of the words which he uttered, gave hopeful promise of his usefulness as a minister had his life been spared to enter upon his chosen work.

In this connection we cannot fail to mention one whose life came to the fruition of the ministry during our pastorate, namely August W. Sonne, D. D., a son of the church, whom the discernment and fraternal help of Elder James Orr enabled and encouraged to prosecute his preparatory studies until he reached his goal. Certainly never was a better investment made of interest and help on the part of a business man than this. Would that more were on the outlook for the brightest and best of our youth that they might thus be dedicated to the high service of the church.

Prof. Tinker, so long the superb leader of the church choir, might be claimed by several pastors as a feature of his work, and yet it was during my regime that his work climaxed, if I correctly remember, in its twenty-fifth anniversary. The church delighting to honor him, as well as the community with appropriate programme, gifts and testimonials, and well they might, for in all that long interval (unheard of thing) "there had never been a fuss in the choir," and all the churches in the city were indebted to him for trained singers who had received their tuition at one time or another in the free Conservatory of Music offered in the experience furnished by his chorus choir in their regular work or special annual public renditions. The public spirit of the church was manifest in its loyal support of the Y. M. C. A., the Home of the Friendless, and endowed and furnished room in the German Deaconess Hospital as well as standing behind the needs of Park Memorial and kindred weaker sister churches in the city.

Of distinguished visitors, the Manse had the honor to entertain a cousin of the pastor, Dr. Harvey W. Wiley, U. S.

Chemist and later of Pure Food fame. Dr. Hunter Corbett, a foreign missionary of fifty years service and Moderator of the General Assembly, conducted the Sabbath services and delighted the family and all who met him, with his genial spirit and inspiration for Christian Service.

Statistics as to the growth of the Church, reception of members, officers elected and other events of interest during the period of my ministry, can be obtained from the minutes of session. Of these I have no memoranda.

My pastorate closed in the late fall of 1900 when I received a call to the great Home Mission Church of Wausau, Wisconsin. This church gave opportunity for new lines of activity in its broad scope of domestic missions and claimed the pastor's utmost measure of energy and direction for eight years, up to its semi-centennial—a fitting climax for his work.

CHAPTER X.

REV. CHARLES S. NICKERSON, D. D.

Charles S. Nickerson was born in Ohio, both his ancestors being from Plymouth Colony. He was, therefore, of un-mixed American blood. His mother had five ancestors on the Mayflower, including Captain Standish and John and Priscilla Alden. One of his father's three Mayflower ancestors, Stephen Hopkins, in 1622, was granted a license to make and sell all the beer in the Colony for three years. Mr. Nickerson adds, so far as he could learn, he was the first licensed saloonkeeper in America.

Mr. Nickerson graduated from Union Theological Seminary, New York. He served the Church of Greenport, New York, 1887-1889, Waukesha, Wis., 1889-1892; Racine, Wis., 1892-1901, before coming to Evansville.

While pastor of the Walnut Street Church he was honored with the degree of Doctor of Divinity by Marietta College in 1904. He came to Evansville in 1901 and remained until 1907. The church had then about 500 members and an excellent chorus choir under Prof. Tinker.

He had one son, Harold, who is now in business in Shreveport, Louisiana, married, and with one daughter.

He was a scholarly man of wide culture. There was no science which he could not correctly and effectively use in illustration. His interpretation of Scripture was original and instructive, and his exposition of Sabbath School lessons to teachers was an intellectual and spiritual treat and most helpful and inspiring.

He was a mechanical genius, resting his mind by manual labor in a shop at the parsonage. He had invented a typewriter, giving visible writing, for his own use and was advised by Racine friends to patent it and manufacture. He was given three months' leave of absence to perfect the scheme. When he left Evansville he went to Chicago to work on the model and push the manufacture, feeling a responsibility to the Racine friends who had invested money in it. However, he preached in nearby vacant churches frequently.

In 1913 he returned to Racine, to his old church, which had been so unwilling to give him up to Walnut Street, and has now rounded out fifteen years of acceptable service there.

While in Evansville he became convinced, on account of the problem of the downtown church and the proximity of Walnut Street to Grace Church, that a union with Grace Church was desirable and he urged the union; but a vote of the congregation revealed a strong sentiment for remaining a separate organization in the present edifice. A strong factor in this sentiment was the condition of union, the abandonment of the old Walnut Street Church, so dear to their hearts.

CHAPTER XI.

REV. JOHN KENNEDY, D. D.

Dr. John Kennedy was born in Perth, Scotland, May 25th, 1866 and apprenticed to a printer in his youth. Invited by his uncle to learn farming with him at Montrose, Iowa, he sailed for America in April, 1884, in the good ship, State of Georgia, which made the trip in fifteen days.

He farmed about three years, during which time he was converted, in 1885, and he says, "for a year argued religion with Joe Ritter, an agnostic, which made him a progressive in theology." He was graduated from Parsons College in 1892, "in its high and palmy days, when three stars of the first magnitude adorned the educational sky of Iowa: Professors Wilson, Harkness and Johnson." He graduated from Auburn Theological Seminary in 1896 and the same year was ordained and installed in a little church in Wayne Co., Pa., later called to Mt. Clemens, Mich., in 1900 and Walnut Street in 1907. He has been three years in the Immanuel Church of Tacoma, Washington, where he was called from Evansville.

In 1914 the degree of D. D. was conferred upon him by his Alma Mater, Parsons College. He was moderator of the Synod of Indiana at Delphi about the same time and delegate to the General Assembly at Atlanta.

He had a strong Scotch accent and brusque manner, was a student of the best literature (his reading of Burns being in great demand) and an intellectual preacher, with forceful delivery. He took always a deep interest in civic affairs and was prominent in an effort to close vice resorts.

It was his war work which made him best known and loved in the city. At the beginning of the World War he took a strong stand against Germany and read and preached much on questions involved, his eloquent speeches attracting attention. He was the foremost of the four minute speakers and was the honor guest at a farewell banquet at the McCurdy Hotel, given by the Chamber of Commerce and war workers associated with him in various campaigns, a most remarkable tribute to the esteem in which he was held in the city. Catholics, Jews and representatives of all denominations delighting to do him honor. On the presentation of a gold watch, his reply was characteristically witty and greeted with applause.

He was much interested in the campaign for the erection of a Methodist College in Evansville and was an enthusiastic canvasser for funds. During his pastorate, by the development of suburbs, Walnut Street became more and more a downtown church with its attendant problems, so did not grow in numbers, but held its own in usefulness and influence.

During his pastorate, Dr. George F. Pentecost, a revivalist of note, and as a boy a resident of Evansville, was invited to deliver a series of sermons, which he did with great power. A Mens Brotherhood, the Abrek and Emily Orr-Westminster Circles, had their beginning at this time.

Mr. Kennedy's pastorate, following immediately that of Dr. Nickerson, whose pastorate had ended with the failure to unite Walnut with Grace, presented a rather difficult situation. He became friendly with Dr. Wiggington, pastor of the Cumberland Presbyterian Church, and, through his influence, Walnut was invited to unite with Cumberland. This proposition, like the one formerly made by Grace, contemplated the abandonment of Walnut, its membership to be transferred to the other church. The union of the Cumberland Presbyterian Church, U. S. A. with the Presbyterian Church, U. S. A., had resulted in three Presbyterian churches within a few blocks on Second Street, an undesirable congestion which it seemed the part of wisdom to rectify. But the members of Walnut Street were faced by an embarrassing situation. There had been a feeling on the

part of some in Grace Church that failure of Walnut to unite with them had been an unfriendly act, so of course it would not have done, so shortly afterwards to accept an invitation from First Cumberland. So the Session of Walnut, in replying to the invitation referred to this situation and informed the Session of First Cumberland that any negotiation towards union was a matter to be taken up by the three churches in friendly conference (this letter was published in the daily newspapers). However, an invitation at that time being made by the officers of Grace Church for the First Cumberland to unite with them, the two churches took favorable action on the proposition and Walnut was not consulted or included—the membership being transferred as a whole to Grace Memorial and Walnut bravely faced her problem of a down-town church with a scattered field, but with the belief that in Christ's name she could still minister to souls of men.

CHAPTER XII.

REV. LESLIE G. WHITCOMB.

For months following Dr. Kennedy's ministry, the church was without a pastor; however, the activities of the congregation continued—carried on by the momentum of ninety-seven years of consecrated effort.

History repeated itself: a sincere, earnest worker from the west appeared but, for reasonable reasons, the feeling was "the Lord hath not chosen this"; an interesting one from the south and a spirited one from the north gained the attention of the church members, but, the thought was still—"neither hath the Lord chosen these."

A congregational meeting in despair, mentally and from the heart cried—"Are here all from whom we may choose?" Dr. James G. K. McClure, President of McCormick Theological Seminary, responding to a Macedonian call, came to the rescue by sending one of the graduating class of 1919. The scholarly, earnest, inspiring presentation of Romans 1:14-16 as a text, won every heart. The Lord to each one seemed to say—"Call him. This is he." Unanimously, Walnut Street Church decided to invite the Rev. Leslie G. Whitcomb of South Bend, Indiana to become its minister.

On the part of the young man of thirty and his wife—formerly Miss Freda Kriewitz—to whom he was married August the twentieth, 1918, there was—at the time of decision—much hesitation. The conscientious couple, engrossed in duty of that nature, had planned constructive



Rev. Leslie G. Whitcomb.

work along institutional lines in a Chicago church. "But" said Mr. Whitcomb "we will consider letting the Lord lead us where He will." Of this beloved son of his ministry, the fatherly Dr. McClure, with his exceptional insight into human character, wrote "Mr. Whitcomb is profoundly impressed by the kindness of your people and by the opportunity of the church. He is humble in view of all that is involved in the situation. He questions his ability to meet the opportunities and expectations of the church as he feels they should be met. I believe he is capable of meeting your needs. He is far better prepared to take up your work than is the usual student, just graduating from the Theological Seminary."

Worthy of serious consideration is the reflection of Mr. Whitcomb, "Already I have been impressed time and time again, with God's opening and shutting of doors of work. From my youth, I have been surrounded, in my home, by a religious atmosphere. Ever before me is the picture of a mother solicitous for my spiritual welfare and the example of a Godly father, zealous in every good work."

"I felt the call of the West to California and a fruit ranch—but God called me to evangelistic service as a singer, under the direction of the Los Angeles Bible Institute. It was during this period that I felt the urgent call to the gospel ministry. Although my father was only too willing to supply my financial needs, I felt I could not accept his assistance unreservedly—and, in my human weakness, thought that the door was surely closed because of the lack of funds to secure the necessary college and Theological Seminary education. Again God opened the door of opportunity."

"I entered Hanover College in 1912—supplying a church at Burrows, Indiana, during the summer of 1914, where I was urged to continue throughout the year. It seemed unwise to decline the offer and I transferred to Wabash College where I was graduated in 1916. The pastorate of a South Chicago church to be developed along institutional lines was mine during my training in the Seminary. The door was closed again upon a work to which Mrs. Whitcomb and I had decided to consecrate ourselves: the Lord opened the door to service in this grand old church of tradition."

Mr. Whitcomb was too modest to tell of High School honor as an orator and debater. He did not mention the significance of the key he wears. Silently and eloquently it bears the message of which one may justly be proud—Phi Beta Kappa scholarship honors from Wabash College.

The contact of the deeply rooted, study, steady, long-existent Walnut Street Church and the impulsive, efficient, stirring, always-ready-to-be-led-by-the-Lord Mr. Whitcomb has been mutually helpful and beneficial.

A visitor, hearing the first sermon—"I am debtor to the Roman and the Barbarian * * * * I am not ashamed of the gospel of Christ," said, "Prepare for jolts. Pad your old-fashioned ideas. He will save the boys. They adore live-wires. I know whereof I speak." The jolts have come, but there have been no casualties.

Some see visions; others dream dreams. In his enthusiasm and zeal, Mr. Whitcomb dreamed of his cherished constructive work as the result of the union of old Walnut and young Washington Avenue churches. The proposition caused great opposition and consequent defeat, but Mr. Whitcomb met the keen disappointment in a soldierly way, accepting the situation as one of God's closed doors, and, undaunted, sought an open door for usefulness.

Always impatient to be "about his Father's business," he has never failed to manifest a sweet, cheerful, sanguine spirit even under the weight of discouragement. In his lexicon, there are no such words as *can't* or *fail*. If funds are not adequate to supply the equipment necessary for work with his boys, he puts his skillful hand to his tools to build—or make what he wants. His avocation has been a power not only for the church and the young people but for himself, since it serves as an outlet for exuberant spirit. He has been an aristocrat in the true sense of the word—"one who performs a common task in a superior way."

All who really know and understand Mr. Whitcomb, love him—especially the boys and the mother of the boys. He has "measured up" to Dr. McClure's estimate of him. His first sermon, after he became pastor of the church, has been magnetic: "If your heart is to my heart as my heart is to your heart, give me thine hand."

Mr. Whitcomb and Mrs. Whitcomb—and their two children:—Leslie Calvin and Mary Jane—are here. It is hoped that their chapter in the history of the church, will be a long, and as it promises to be, a successful one. His friends trust that—not only to the end of the Evansville chapter, but to the completion of ministerial work, Dr. McClure's words—in regard to Mr. Whitcomb—may be a constant benediction: "May it be well with the young man. I am desirous that he continue to grow in himself and in his influence for many years to come."

MARY P. GILCHRIST.

CHAPTER XIII.

SOME PROMINENT MEMBERS.

OUR ROLL OF HONOR.

“Whom the Lord loveth He chasteneth.”

Mrs. Charles Kimley	Mrs. India Withey
Mrs. Elizabeth Forgy	Miss Eloise Copeland
Dr. Edwin Walker	

“They also serve who only stand and wait.”

Memory brings to all of us the names and faces of others, too numerous to mention. These now I would bring into the circle of our fellowship—these, unnamed and unsung, who were faithful here in loving unremembered service and have gained recognition and reward in the Master’s “Well done, good and faithful servant. Enter thou into the joy of the Lord.”

IN MEMORIAM.

MR. J. N. McCOY.



Promptly on his arrival in Evansville as paymaster of the L. & N. R. R., Mr. McCoy identified himself with the Walnut Street Presbyterian Church, where his exemplary life and genial disposition was an inspiration to the young people of the church in whom he was always greatly interested.

As teacher of a large class of young men in the Sunday School and as advisor to the Young People’s Society of Christian Endeavor, he came into close contact with the young people and by his whole-hearted interest in their social as well as spiritual life, won their confidence and regard and encouraged their hearty co-operation in the services and activities of the church.

H. J. PFAFFLIN.

MR. ROBERT SMITH.



Comparisons are invidious. Especially in a session of such splendid men as the pastor of Walnut Street church could claim to assist him in his work and yet none would begrudge the honor due Elder Robert Smith. His fidelity and efficiency as he represented the session and the church on many occasions in Presbytery was remarkable.

I shall never forget the earnest and forceful address he made in behalf of Ministerial Relief, impressing all who heard him with his thorough knowledge and sympathy for the men for whom he pleaded. His business life brought him in touch with occasions and scenes of heart break and sorrow and here again his tenderness and large hearted sympathy served to make smooth the pathway of the afflicted that they might lean on him as a friend and a brother.

SAMUEL N. WILSON.

SAMUEL W. LITTLE.



S. W. Little served as an Elder of this church for a period of thirteen years and was much beloved by the members of the Session as well as by all who knew him. The outstanding characteristic of his life was his quiet, unassuming manner and an exemplification of a strong Christian character, with an abiding faith in Almighty God. He believed that the Presbyterian Church was the greatest religious organization in the world and had a superior knowledge of its history and doctrines. So well versed was he in technical matters relating to church government, that his advice was often sought by his pastor and the Session, and he was frequently referred to as our "Church Lawyer." His voice was always raised in behalf of peace and concord whenever there was the slightest suspicion of discord in any phase of church work. He was kind, humble and generous.

He gave much of his time and money to every worthy cause in the community. He rendered financial aid to many young men who were struggling to get a start in a professional or business career, and found great joy in searching out poor boys whose habits and industry warranted them as being worthy of help. As a co-worker and as one who knew him intimately and well, I am pleased to pay this tribute to this exemplary man.

M. H. LOCKYEAR.

James L. Orr.



There fell a prince, a man with a pull like a plant. Some men are appraised at the first meeting and others reveal heights and depths, as time goes on. Some are like steel engravings, very interesting; others are like paintings in oil by the masters.

About fifty miles from us is the great mountain Rainier, towering 15,000 feet above the sea level, bearing on its bosom, seven glaciers, a sublime monarch of the Cascades, "companion of the morning star, at dawn and of dawn a herald." No one has lived long enough to outlive his wonder, when it rests on his view. Old men still gaze upon it with the wonder of boyhood.

James L. Orr was not quickly appraised. It was my privilege to associate with him for eleven years, to council with him in the Session, to observe his scrupulous oversight of all matters, his painstaking care of all the flock. His reception of new members was an event. There was a gravity befitting the occasion, yet a kindliness and a deep felt joy that communicated itself to all as he extended the hand of fellowship and bade the new convert look to Christ and at all times make full use of the church. Did ever man enjoy making others happy more than he? He naturally loved folks. The list of members was like a romance to him. The names brought up faces and biography, playground, camp and sacrament.

One shrinks from a mention of his charities. He was Charity. His liberality abounded. It was a vital element of his being. It was not so much that he did liberal things, dispensed of his goods, he was Liberality—in spirit.

It was a great voyage of discovery, this pastorate in association with Mr. Orr. I discovered a granite mountain, towering into the heaven of his faith, lofty principles, serene, even severe, and the explorer discovered among its grandeurs, beautiful valleys, fair as Paradise, watered by cool fountains, where flowers bloomed in profusion in the cool of the evening, angels visited these haunts and the breath of heaven lingered among them.

He reminded me of the Westminster Confession of Faith in his passion for order and system, his veneration, dignity and solemnity. More frequently he suggested the Twenty-third Psalm and at the Sacrament it was Revelation Twenty-second. He has moved out into his own great orbit of light and immensity. There are those too young to remember him, who will yet swing into that firmament of Christian fellowship drawn thither by a force invisible and irresistible. They will be stars in his crown.

JOHN KENNEDY.

Tacoma, Wash.

MRS SAMUEL BAYARD.



Possessed of rare social and intellectual powers from her girlhood days, as Miss Martha Orr, to her ripened womanhood she occupied a prominent place in the religious and social life of Evansville. Her home was a hospitable center, where all her friends loved to meet. She was always the willing and capable helper, whenever sickness or sorrow or charity made its appeal. Her church, her charitable societies, her Bayard Park were all close to her heart.

Her modesty, reserve and serene dignity only served to emphasize her deep sympathy and kindliness.

At her death, she left a legacy of \$5,000 to this church, so dear to her heart, the interest of which was to be used to defray deficiencies or provide for improvements.

A FRIEND.

MRS. LIZZIE SHANKLIN.



A sweet, dainty combination of seemingly contradictory characteristics. "O! I know her was to love her."

So frail and delicate, yet so strong when shut-ins and strangers needed her, when friends wanted her, when the various services of the church called her. What might be church duty to some was always a pleasure to her. Society functions, that she loved but always placed second to her church, were never complete without her. She was beloved by

young and old.

A rare personality—our dear Mrs. Shanklin. "Serene-ly she walked with God's benediction upon her. When she had passed it seemed like the ceasing of exquisite music."

MARY P. GILCHRIST.

A Group of Active Members

MRS. ROBERT SMITH.

So woven into the pattern of Walnut Street Church is the life of Mrs. Robt. Smith, nee Anna Farrell, that it would be impossible to separate the design of any one activity. Threads—rich and substantial—of intense love, keen and intelligent interest, indefatigable energy run through the Sunday School, the Missionary Society, Prayer Meeting, every church service.

One pastor said, "She has helped preach more sermons than she knows, for she has given the support of alert, expressive, interested, sympathetic listening."

Could one read in the fabric her song, it would be:

"I love Thy Church, O God,
Her walls before Thee stand.
For her my tears shall fall,
For her my prayers ascend.
To her my toils and care be given,
Till toil and care shall end."

MARY P. GILCHRIST.

MRS. JAMES CUTLER.

Among the many women of precious service in the Church in its varied activities, we believe no finer, more efficient Missionary Treasurer could be found than Mrs. Cutler, to whom in social gathering when some delinquent sister confessed, "I believe I am indebted to the Society, but I don't know how much," to which the prompt reply came, "I know," as the alert Treasurer produced her memorandum and book with its suggestion for immediate liquidation.



S. N. WILSON.

MRS. EMILY SULLIVAN DALZELL.



Among the members whose names form the history of Walnut St. Presbyterian Church, I can think of no one, who so deserves praise for her steadfastness over a period of fifty-eight years.

Generous and sympathetic by nature, her counsel and assistance have been claimed by many less fortunate. For years she was the distributor of the Benevolence Fund of the church, by personal visit, ascertaining the need and supplying it secretly in the name of the church. All the womens' societies have depended on her help in the years that are gone, the Aid, the Missionary Society and the Sabbath School. Through association with her many have learned the beauty of sacrifice and love.

Her loyalty to friends and church and her unswerving faith in God, strong traits of her character, abide with her still.

May she be long spared to the old church she has loved and served so well.

SUSAN GARVIN.

MR. WALTER L. SULLIVAN.

The Session gladly gives Mr. Sullivan the respect due an elder brother ruling for 27 years. His unswerving faith in the reality of religion, his loyalty to the church and his optimism make him a helpful and revered member.

He refused recently the honorary title of Superintendent Emeritus of the Sunday School, preferring that of substitute, saying "he did not intend to be put on the shelf." And today he is one of the busiest persons, present, every Sabbath. There is no department which does not receive his help and encouragement. As a teacher he is ready to take any class, or become an interested learner in the Adult Bible Class. To him the Bible is a rich storehouse and the Sunday School a life school.

By his devotion, by his faithfulness and by his unselfish efforts for all, he has endeared himself to young and old and is today the most honored member of the school.

JOHN N. CULVER.



BYRON PARSONS.

The Senior Elder of the church after thirty-nine years of service, retains his youthful spirit, which enables him to claim the distinction of being neither old nor young.



If one considered the years, he would turn back to the pages just after the Civil War and read that this faithful member of Walnut Street Church had come, (with his estimable wife) from New York to Evansville. Patriotic in the extreme during all the intervening

time, he has not been ashamed of his part in the struggle of the 60's.

School children and older friends will always remember with pleasure his enthusiasm. His graceful, masterful, soldierly attitude toward the advance of the years is most worthy of commendation and should be an example for all. May he live long—the genial Major Parsons!

MARY P. GILCHRIST.

CHAPTER XIV.

ACTIVITIES OF THE CHURCH DURING THE CIVIL WAR.

A vivid picture of the loyal support of the church during the dark days of the Civil War, 1861-1865 is given in the following letters, written to a member of the church, serving in the army. "Feb. 28, 1862. We have any quantity of sick and wounded soldiers here now, a boat having just arrived from the South. The Marine Hospital is nearly full and they are preparing the old City Hotel, of which Dr. Morgan is to have charge with Mrs. Woolsey for 1st Lieutenant, a good assistant. (both of Walnut St.) The ladies have plenty of employment in visiting the first one and preparing things for the patients to eat, in finding fault with Dr. Pennington and rowing up the officers generally. From the baskets that are taken one would suppose a regiment of well men could be fed. We have been busy all day sewing for the soldiers at the hospital, making sheets and pillow cases of which they were much in need, and the Young Ladies' Society finds occupation for time and fingers, too."

Picking lint is a tiresome occupation, but they seem to require quantities of it. (Lint consisted of the ravellings of linen cloth, used to stanch wounds.)

"Oct., 1863. There is nothing in the way of news, only our singers are preparing for a concert in a week or two, I believe, for the benefit of the soldiers' wives.

Mr. Russell is the leader (he was then leader of the choir). They meet almost every evening and between that and the various hospitals, our friend, Mrs. Gilbert's time is pretty well occupied day and night, and I being her right-hand man, we do not spend much time at home."

There is one from the minister, Rev. Wm. H. McCarer, full of patriotic sentiments and incidents of service. "We have now three hospitals, packed full, having over 700 in them. I preached in the Pennington Hospital on Sabbath afternoon and never had a more attentive audience. At the close one of the men came to me and with tears in his eyes, said, 'Oh, if I could hear you talk that way a little every day, I think it would make me better.' I feel repaid for my services in the attention of my hearers. Monday afternoon I spent visiting in the wards. I should attempt to do a great deal more of it than I do, but I find when I begin to visit,

I become so interested that if I follow my feelings I must be there nearly all the time. Bro. S. does not come to either of our prayer meetings now. He gives no reason, but I conjecture that too many of our prayers embrace 'those who are in the tented field'—those who have taken their lives in their hands to fight the battles of their country and that this wicked rebellion may be crushed out.' We do remember our absent members—we do pray for our country, but beyond this, there is nothing to rasp the feelings of any."

Inquiry brings out the fact that Bro. S. was a Southern sympathizer. A prying neighbor discovering signs of exultant celebration on the part of Bro. S. and his family—behind closed doors, at the assassination of Lincoln, reported the same to the neighbors, who organized at once and painted the front of the house black with tar, that it might assume the garb of mourning, as did all the other homes of the neighborhood.

Walnut Street has kept no Roll of Honor of the Civil War, but among her volunteers are known to be: Gen. John W. Foster, Lieut. Col. James Shanklin, George Shanklin, Capt. James L. Orr, George W. Goodge, James Patterson, C. C. Genung, leader of the Band; Gen. James E. Blythe, Alex. McFerson.

WORLD WAR RECORD—1914-1918.

When our country was plunged into war, the peaceful old church, laying aside her usual pursuits, threw all her resources of men and money into the righteous cause. Walnut Street has ever sought to train and inspire men and women for leadership. How well they were fitted for the need of the hour, let the following story tell.

Service Men.

The young men of Walnut Street Sabbath School and Church, wherever they might be, responded loyally to the call for service in the World War in 1917.

A service flag presented by Mrs. North Storms, of red bunting with a white star for each man and one for the nurse, 23 in all, hung in front of the church, reminding us, at home, of their willing sacrifice of life itself, if necessary, in the great struggle for freedom. We thank God today that this sacrifice was not asked of one of our boys. After the Armistice, the flag was taken down, solemnly, with appropriate ceremonies, and given into the care of Mrs. James Saunders, a war mother, for presentation in the archives of the church.

On the Honor Roll of Walnut Street, for service in camps, at home, or abroad, are the names of —

Name	Enlisted	Name	Enlisted
Edgar Garvin	Army	Louis Klein	Army
N. P. Schriener	Navy	R. C. Puckett	Army
Edwin Jung	Army	Carl Bishop	Army
Roy Bush	Army	Adolph Uhl	Army
Ernest Karcher	Army	Dean Smith	Army
W. E. Keeney	Army	Harry Warren	Army
W. P. Keeney, Jr.	Army	Paul H. Schmidt	Navy
Mack Saunders	Army	Dr. G. C. Johnson	Army
Daniel Saunders	Army	Jack Spencer, Jr.	Army
Oscar Hausserman	Army	Geo. Clifford, Jr.	Army
Frank Storms	Navy	Geo. Copeland	Army
Geo. Cunningham	Army	H. E. McMaster	Y. M. C. A.
Sam Thurgood	Army	Catherine Rehrsteiner	
Melville Garvin	Army		Red Cross 3

RED CROSS.

Of the ten signatures to the application sent to Washington in March, 1917, for the organization of a Red Cross Chapter in Evansville, five were members of Walnut Street Church; Mr. and Mrs. Samuel L. Orr, Dr. and Mrs. Edwin Walker and Mrs. J. Stuart Hopkins. On the first Board of Directors were also Mrs. George S. Clifford, Mrs. Henry Veach, Mrs. Alex. Gilchrist and Miss Ethel McCullough.

Mrs. Samuel L. Orr, chairman of classes in first aid, soon had three under way.

In the first surgical dressings classes, April 15th, were Mrs. J. Stuart Hopkins, H. B. Veatch, Samuel L. Orr, George S. Clifford, Jas. D. Saunders, and J. W. Spencer. Almost the whole membership of a recently organized circle of the younger women of Walnut Street, called the Social Service Club, enrolled in a Wednesday class under Mrs. Simms, Mrs. J. D. Welman, Adolph Geiss, Herbert Leich, L. P. Benezet, G. C. Bedell, Fred Miller, Jr., Edward Weintz, Jas. Deakin, Misses Mary Keeney, Mary Owen, Lorain Cutler, Florence Dannettell, Helen Busse, Florence Kiechle and Viola Jung.

Among the other surgical workers were Mrs. E. D. Wemyss, E. R. Sheets, G. C. Johnson, H. T. Hardin, James Nugent, S. Bohrer, T. C. Bugg, Harry Little, H. C. Ruddick, Boaz Crawford, Misses Marjory Heinsteins and Martha

Keeney. In this department, Miss Florence Dannettell was long the chairman of the wrapping committee, Mrs. Welman on the packing and shipping committee, Mrs. Edward Weintz and Mrs. Harry Little, lieutenant instructors. Mrs. Henry Veatch, one of the organizers and instructors in the Stanley Hall Surgical Unit.

The Hospital Supplies Department was organized in May, 1917 by Mrs. George Clifford, Chairman, and Mrs. W. H. Cutler, Assistant. The Ladies' Aid of Walnut Street was one of the first five sewing unite to take out sewing; the first assignment, sheets and pillow cases.

When the Department was given up in June, 1919, the last twenty garments were taken out by the Emily Orr Westminister Circle of Walnut Street. During the two years of continuous Red Cross activity, the Aid Society, first at the church with borrowed machines and later at the shop, sewed every Thursday afternoon under the leadership of Mrs. M. A. Sheridan, Mrs. Alex Crawford and Mrs. M. R. Kirk. Among its workers were:

Mrs. Mary Herrenbruck	Mrs. J. N. Culver
Mrs. Elwood Moore	Mrs. J. A. McCarty
Mrs. Jennie Lacey	Mrs. D. F. Norton
Miss Emma Brose	Mrs. J. W. Sappenfield
Miss Ruth Klein	Mrs. A. F. Haven
Mrs. H. C. Dodson	Mrs. F. M. Frisse
Mrs. Willis M. Copeland	Miss Madeline Howe
Miss Eloise Copeland	Mrs. Fred Ruff
Miss Mary Davidson	Mrs. Susie Hernstein
Miss Henrietta Davidson	Mrs. Harry B. Greek
Miss Anne Reilly	Miss Florence Dannettell
Mrs. H. C. Ruddick	Mrs. W. E. Wilson
Mrs. S. M. Rutherford	Mrs. W. P. Keeney
Mrs. Ed. Farrow	Mrs. Chas. Leggett
Miss Jingling	Mrs. Downey Kerr
Miss Elizabeth Sappenfield	

Mrs. M. R. Kirk was also Associate Chairman of Wheeler School Unit and Mrs. J. M. Culver of Campbell Unit. At Headquarters, Walnut Street women were among the most capable and faithful of Chairman of Committees. Mrs. George S. Clifford was Associate Chairman of the Shop. Mrs. L. E. Karcher was, the first year, assistant on the cutting committee; the second year, chairman of this important work, skillfully operating the electric cutting machine. Among our women in this and the assembling department were Mrs. Matilda Russell, Harry Greek, Viola Jung, Wm.

Keeney, George Dunlevy, W. J. Torrance, James D. Saunders, Miss Blanche Jung and Miss Henrietta Davidson.

As chairman of the Inspection Committee, thousands of garments were inspected, folded and tied into bundles, each measured by rule, by Mrs. Walter L. Sullivan and her assistants, most of them Walnut Street women—Mrs. S. W. Little, Sarah Stewart, Susan Brown, Matilda Russell and Miss Henrietta Davidson. Among the bookkeepers was Miss Carrie Mendenhall and Mrs. W. J. Torrance.

Housewives to be presented to each departing service man, were first made under the direction of Mrs. Alexander Gilchrist by the Abrek Club and Emily Orr Circle. When the Knitting Department was opened in June, the following volunteered as instructors—Mrs. James D. Saunders, Geo. Hodson, W. S. Little, J. S. Hopkins. Mrs. George Dunlevy was on duty in the yarn distributing booth. What two persistent knitters could accomplish is shown in the record of Mrs. Robert Smith and Miss Alice Smith who made over a hundred articles, most of them pairs. Among the knitters were—

Miss Lorain Cutler	Mrs. D. F. Norton
Mrs. Ian C. Scott	Mrs. Knowles
Mrs. Mary Herrenbruck	Mrs. A. F. Haven
Mrs. Philip Klein	Mrs. J. M. Culver
Miss Emma Brose	Miss Mary Walters
Miss Marjorie Herstein	Miss Julia Morgan
Miss Mary White	Miss Tillie Dixon
Mrs. Elwood Moore	Miss Madeline Howe
Mrs. Jennie Lacey	Miss Isabelle Wilson
Mrs. Karl Knecht	Mrs. Carl Wolflin
Mrs. H. C. Dodson	Mrs. W. H. Dyer
Mrs. Robt. Smith	Mrs. Susie Herstein
Miss Alice Smith	Mrs. M. L. Lockyear
Miss Eloise Copeland	Mrs. Frank Lanoux
Miss Mary Davidson	Mrs. Ed. Weintz
Mrs. Susan Brown	Mrs. I. C. Barclay
Miss Hettie Davidson	Mrs. W. L. Sullivan
Mrs. H. C. Ruddick	Mrs. J. E. Owen
Mrs. John Nugent	Mrs. Wheeler
Mrs. Kerth	Miss Jean Foster
Miss Lizzie Jenner	Mrs. Donald French
Mrs. J. A. McCarty	

The canteen department was organized in August to take care of soldiers passing through Evansville. Mrs. Ed-

gar Garvin had charge of courtesy booths at both railway stations. Among the workers were Mrs. E. D. Wemyss, Mr. and Mrs. Harry Little, Mrs. W. H. Cutler, Mrs. A. L. Swanson, O. T. Smith, Boaz Crawford, O. Thurgood, Jas. D. Saunders, Misses Ruth Klein, Bettye Saunders, Jean Foster, Florence Dannettell, Blanche Jung, Martha Keeney, Ann Boleman, Ethel Camp, Marion Archer, Mrs. Daniel Norton, Mrs. M. A. Sheridan, Mr. Chas. Clarke, C. T. Bush, Dan Norton and M. A. Sheridan.

Mrs. Paul Schmidt organized the first Motor Corps which was later turned over to the Red Cross. Mrs. Edgar Garvin had charge of flower and Christmas card sales. When a Service Club was opened at Second and Locust Streets, among the hostesses were Mrs. L. E. Karcher, George S. Clifford, Jas. D. Saunders, Daniel Norton, Alexander Gilchrist. When Evansville was made a shipping port for Southern Indiana, Mrs. J. S. Hopkins served as field supervisor of the district.

Mrs. Edwin Walker had in charge the purchasing of hospital emergency outfits.

Junior Red Cross.

Mrs. Henry B. Veatch organized the Junior Red Cross of 1,400 children and directed their varied activities, 100 per cent in public and parochial schools of the city and county. Mrs. L. P. Benezet was Distributing Director; Grace Kiechle on Educational Committee; Mrs. E. C. Graham, advisory for county schools; Miss Millicent Atkins, Miss Jean Foster, Miss Jesse Duboe, Mrs. H. Millspaugh were active in their respective schools. Eighteen Walnut Street women were awarded certificates for 800 hours of Red Cross Service.

Other Activities.

Mrs. W. J. Torrance was on the Women's Committee of the County Council of Defence, especially on food conservation. Mrs. Glen Ogle and Miss Elizabeth Cowan were in food demonstration work. Miss Ethel McCullough served three months in library work on the Mexican border and was active in the collection of books for the camps there.

Several women made jelly for hospital and camps in the church kitchen.

Mrs. Boaz Crawford was the first Secretary of the War Mothers, a national organization, of which Mrs. L. E. Karcher was one of the original signers. Mrs. W. J. Torrance and Miss Grace Kiechle were four-minute speakers. Mrs. Samuel L. Orr was vice-chairman of the Red Cross on its organization and chairman of the French Orphan Committee for twelve counties of Southern Indiana, which secured over 800 adoptions in this district.

Miss Mary Keeney was student nurse for a year and a half at Fort McPherson, Atlanta, Ga. Miss Katherine Rehsteiner spent a year in Base Hospital No. 14 at Bordeaux, France and on her return became instructor in Home Hygiene and Nursing in Evansville, 1919-1920, starting such work in the High School. Mrs. Groh and Miss Christine Groh gave Y. W. service in camps. Mr. Samuel L. Orr was one of the directors of Civilian Relief, organized to look after the families of absent service men.

Dr. Gardner Johnson volunteered for medical service and was assigned to Camp Custer. Mr. H. C. McMasters was Y. M. C. A. Secretary at Camp Benjamin Harrison, Indianapolis.

Mr. George S. Clifford was Chairman of the County Council of Defence and Fuel Administrator during the severe winter of 1918-1919, when coal was scarce and lightless nights a necessity. In these emergencies, choir practice and evening service were given up, and meetings held in homes. Although the church cellars were well supplied with coal, we felt the necessity of setting an example of saving.

Mr. Harry W. Little became the Assistant District Representative of the Fuel Administration with the care of mines and shipments in Southern Indiana. Mr. B. F. Persons was Food Administrator when conservation was the necessity of the land. Our women made a study of food substitutes and were most willing to carry out every suggestion of the Food Administrator.

Both men and women were active in drives for money and generous in subscriptions. Rev. John Kennedy, the minister, set an example of loyalty and preached and worked with untiring zeal. He was one of three members of the first four minute speakers and became a leader of patriotic propaganda in the city and county.

Mr. Charles Clarke was Chairman of the Committee on distribution of bronze medals to returned service men at Bosse Field.

Mr. E. C. Graham was on the Vocational Board for disabled service men.

Mr. L. P. Benezet and Miss Belle Caffee were Advisory Chairmen for Junior Red Cross. Principal M. R. Kirk and Mr. J. M. Culver were active in their respective schools.

Boys' Work.

Boys not old enough for draft were urged to remain in college and prepare for possible future leadership. They were enrolled in the S. A. T. C. and were given military training by army instructors at their colleges. Our boys in this service were:

Culmer Leggett

John Owen

Malcolm Baird

High School boys enlisted in the Boys' Working Reserve, and were assigned work on the neighboring farms, bereft of adult workers. Patriotic citizens carried them back and forth in their autos, often many miles to work. Farmers were at first loath to accept such help—incredulous of the boys' efficiency—but they proved their earnestness by hoeing corn hour after hour until their backs ached, rewarded at the end often with a welcome dip in the river. They well deserved the bronze medal awarded for 40 hours of labor. On this list are—

James L. Clifford
Robert Leggett
William Russell

John Owen
Francis Owen
Tom Keeney

The following boys earned ten dollars \$10.00- for the Y. M. C. A. work abroad:

Culmer Leggett
John Owen
Francis Owen

Vernon Copeland
Wm. E. Wilson, Jr.
Sammy Orr

Even the Babies helped, dropping their pennies into the Red Cross banks distributed by interested young mothers of whom Mrs. L. P. Benezet was one.

And what shall be said of the Red Cross Roll Calls and Liberty Loan Campaigns, of drives and enrollments. Men and women neglected their business and homes, that there should be no lack of comforts and necessities for the boys "over there."

Two years of self-denial, of altruistic endeavor, of fellowship in anxiety and suffering, of hardship and peril—shall this be for naught? or shall there emerge out of this present chastening of the Lord, the peaceable fruits of righteousness to us, who shall be exercised thereby.

CHAPTER XV.

CENTENNIAL CELEBRATION.

Invitation.

"With the passing of the year, Walnut Street Presbyterian Church rounds out a century of Christian ministry. To the careless, this may be an event of but passing interest. But to men of thoughtfulness, who realize the worth of Christian ideals, and to whom lives lived in unselfish service for their fellow men are sacred monuments of God's working, such an occasion is of greatest significance.

"Sons and Daughters of Walnut Street, we invite you to participate with us in reverent, joyful thanksgiving to God for His kind providence that has blessed our ministry love. Whatever be your station, or wherever your place of of present service, you will be honored guests as you renew your fellowship of pays past.

"Thoughtful people everywhere, we invite you to bow head and heart with us in thankful commemoration of the lives of Godly men and women who have served this community for a hundred years and made old Walnut Street a force for righteousness and God.

"In our program of activities we have sought to interest you with a presentation of a drama of living history. Our welcome will seek to make your presence with us as happy, convenient and profitable as possible. "Come thou with us and we will do thee good."

The preceding is quoted from the program of the proposed Centennial Celebration, Nov. 23-27, 1921, distributed and explained at the congregational supper in October.

The celebration really began Nov. 4th with the coming to our city, as our honored guest, Rev. Henry C. Swearingen, of St. Paul, Minn., Moderator of the General Assembly. A banquet was served by the Ladies' Aid in the Walnut Street church, to which the pastors, elders, trustees and deacons of all the Presbyterian churches in the city were invited. Later a union meeting was held in Grace Memorial Church, addressed by the Moderator, in a scholarly sermon, on the foundation belief of Presbyterianism and the church's confident message to the need of the world today.

The program is as follows:

Wednesday, November 23, 1921

Evening, 7:30. Church Auditorium.

Doxology.
Invocation Rev. John W. Kennedy, D. D.
Hymn.
Call to Praise and Worship Rev. L. G. Whitcomb
Reading of Dedicatory Address of Rev. Wm. H. McCarer.
Greetings from Churches of Evansville
..... President Pastors' Association
Greetings from Community Mayor
Special Music.
Address—The Church at Large Rev. S. N. Wilson, D. D.
Hymn.
Benediction.

Thursday, November 24th

Morning, 10:00 o'clock.

Union Thanksgiving Service, Memorial Coliseum, under direction of Evansville Pastor's Association. Sermon by Rev. John Kennedy, D. D.

One O'clock. Lecture Room.

Family Thanksgiving Dinner.
"Personal Reminiscences of My Pastorate" ..Former Pastors
(My call, first impressions, experiences, etc.)
Special Music.
Reminiscences from Members.
Presentation of Old Records, Relics, Pictures, etc.....
..... Mrs. Geo. S. Clifford
Informal Visiting and Examination of Records.

Evening, 7.30. Church Auditorium.

Old Folks' Night.

Organ Recital Prof. James R. Gillette
..... Municipal Organist.
Hymn.
Invocation Rev. C. S. Nickerson, D. D.
Special Musical Numbers Members of old Tinker Choir
Sermon Rev. Otis Smith, D. D.
Special Music.
Benediction.

Friday, November 25th

Afternoon, Two to Five. Lecture Room.

Public Reception, Parke Memorial and First Ave. Presbyterian Churches the Guests of Honor. Greetings.

Evening, 7:30. Church Auditorium.

Historical Pageant under the direction of Mrs. Fred Ruff.

Saturday, November 26th

Noon, 1 o'clock.

Luncheon for ministers, elders and wives at memorial manse.

Evening, 7:30. Church Auditorium.

Memorial Service.

Young people of the congregation the guests of honor.

Hymn.

Invocation Rev. S. N. Wilson, D. D.

Scripture Rev. L. G. Whitcomb

Prayer Rev. Otis Smith, D. D.

Special Music.

Memorial Sermon Rev. C. S. Nickerson, D. D.

Special Music.

Dedication of Memorial Windows and Tablets

..... Rev. John Kennedy, D. D.

Hymn.

Benediction.

Sunday, November 27th

Morning, 10 o'clock.

Communion Service.

Hymn.

Invocation Rev. John Kennedy, D. D.

Scripture and Prayer Rev. H. A. Hymes, D. D.

Special Music.

Sermon Rev. J. Q. Adams, D. D.

Hymn.

The Lord's Supper—

Invitation Rev. L. G. Whitcomb

Bread Rev. S. N. Wilson, D. D.

Wine Rev. H. A. Hymes, D. D.

Prayer Rev. C. S. Nickerson, D. D.

Hymn.

Benediction.

Evening, 7:30.

Song Service.
Scripture and Prayer Rev. C. S. Nickerson, D. D.
Special Music.
Sermon Rev. John Kennedy, D. D.
Special Music.
Prayer of Consecration Rev. J. Q. Adams, D. D.
Benediction.

On Friday night in the church auditorium at 7:30 will be given a historical pageant, written for the occasion by Mrs. Fred Ruff and costumed by Mrs. Paul Schmidt, the text of which is here given. During the recitation of this dialogue 120 persons in appropriate costumes, enacted scenes illustrating the history narrated in this book.

FATHER TIME:—

Checking off the minutes of man's hours,
I stand forever busy,
Making time by foot-prints, seasons, powers
As one by one, man, moons or nations
Pass on to fill their destinies.
Oft have I disappointed been
When man has failed to do his part;
Oft have I called the curtain, when I've seen
The seasons unfulfilled and by an art,
Passed them on to Oblivion,
Where all is forgotten.
I've told the tales of many nations
And set them high or low,
As by uplift or degradation
They placed themselves; and so
I've written well in history
The past of all below.
Tonight I draw the curtain, on the past hundred years,
And let you see the phases
Of this church, brought on by faith, through fears,
To the time of which you know.
And while I marked the time and history
Faith lighted up the way through doubt and mystery.
Come, Faith, what dost thou say
Of thy work along the way?

FAITH:—

When men were loathe to venture forth
I drew them on.

Full well I knew the worth
Of striving for the unseen things;
Oft times they went, as if by wings
They journeyed on.
But when the days were dark
Full many times, I lit the spark
Of faith in some devoted breast,
Who stood for greater things, nor would he rest
At good enough. He saw the larger sphere
That came with prayer and faith, pressed on,
Oft mocked and scorned by passing throng.
Men, by example, learned to believe
That as they ask, in faith, they receive.
And so the gift I've brought to Thee
From long forgotten memory.

FATHER TIME:—

Here comes the first, Reverend D. C. Banks,
What of his faith and rank?
(Enter Father Banks with old fashioned traveling
bag. Meets group of men and women and urges
them to establish church in Evansville.)

FAITH:—

When naught was planted for the growth
Of Spiritual life in man,
From Henderson he travelled forth
And formed a little band.
To worship God, they met in homes
'Till launching out, they sought to own,
A building, where by His Grace
All Evansville might seek HIS face.

FATHER TIME:—

Ten years have passed, the building grows
Fostered by Warner, Olmsted and Clark who knew
The sacrifice men had to face
In building such a godly place.

(3 Trustees make report to 2 Elders, giving list
of subscriptions and specifications of first building.)

FAITH:—

Often times some goodly soul,
Must pilot the faithful to their goal
Because of rain and mud and dark.

(Old man with lantern leads in members of singing school.)

FATHER TIME:—

Of the service, no small thing
Was the way they used to sing.
(Music Master rehearsing:)
"Sing Far down the ages now
Much of her journey done,
The pilgrim church pursues her way
Until her crown be won."

FAITH:—

A devoted woman with love in her heart
Said surely the children should have a part.
On the Sabbath she gathered them round her knee
And taught them of Christ and eternity.
(Woman with 5 children, different ages, old fashioned dress catechism.-

FATHER TIME:—

Then came the time when the demon rum
Debauched the youth, and often some
Of the finest homes were caused to sorrow,
Because of sin and the drink horror.
But men rose up, formed temperance bands
To drive this evil out of the land.
(Four temperance cadets in white baggy trousers
and red waist coats with banners "Down with the
demon rum".)

FAITH:—

As usual when the funds gave out
The "Willing Workers" set about
To making dainty things to sell.
Now Mr. Barnes, he knew them well,
And gave them yards of ribbons gay;
They fashioned gifts, this helped them pay
The Deficit; and some folks say,
"They're at it still."
(Ladies' sewing circle at work—Old fashioned
work bags. Mr. B. sends basket of ribbons.)

FATHER TIME:—

I mark the time of evil days
When North and South forgot that they
Must stand united.
(Soldiers of Civil War marched in, stack guns and
rest.)

FAITH:—

And while men fought to free the slave
The women prayed in faith to save
The nation. In Camp and hospital they worked

No arduous task, they sought to shirk.

(Women bring baskets of food to soldiers, bundles of lint.)

FATHER TIME:—

And after war, with all men free

The people then began to see

That all must brothers be.

(Women's missionary society packing barrel for heathen.)

FAITH:—

The women folk formed little bands

To send their gifts to foreign lands.

They met to pray and to learn the need

Of the foreign missions; to sow the seed

Of Christ's love over there.

They learned their blessings with others to share.

(Enter Children of Messengers, first mission band.) 2 foreign children.

FAITH:—

So were the children taught, they too

Might share the work; and when they knew

The plight of children over there,

They longed to help them, so they shared

Their pennies with them.

FATHER TIME:—

I note the trend of changing time

In happy vein I see the sign

Of social life and laughter gay

And work abetted by fun and play.

(Butterflies and Flowers.)

FAITH:—

While the social life so dear

Was going on, some hearts drew near

To poor and needy souls, near by.

Good women trained the hand and eye

Of little ones, through sewing schools;

Nor did they fail to teach the rules

Of Christian living.

(Groups of poor children around women sewing.)

FATHER TIME:—

Now from the circle of the home

Came young folks claiming for their own

A share of work. We find them there,

With high ideals and thoughts sincere.

And I see many a maid and man

Were married from this little band,

(C. E. society tableaux golden circle.)

FATHER TIME:—

I see just here in history
That days grew dark. Years seemed an age,
While the red dogs of war,
Unleashed upon a horror stricken world,
Spread death and carnage. Hurled
And trampled under foot were peace and love
Men rose in sheer brutality
And smote their brothers. On this side of the sea
The cry went up, "This evil shall not be!"
And rising up the youth of this great land
Went forth a chosen band,
To fight for freedom and humanity.

(Service boys led by E. Karcher with bugle.)

FAITH:—

'Tis true! The youth went forth
While a nation prayed in faith
That all might know the worth
Of Christian service. To serve humanity
These gave of their time and energy,
That those in foreign lands
Might carry on.

(Red Cross—Motor Corps, etc.)

FATHER TIME:—

And now that youth has found a place,
We find the boy with smiling face
Prepared to do his task each day.
The boy scouts with their high ideal
Have won approval. All men feel
The boys are on the upward way.

(Boy Scouts Signaling.)

FAITH:—

A "New Era" day has dawned
While faith has led the pilgrims on.
From heathen brothers 'cross the sea
Come cries of help to you and me.
New Era comes, they call her friend,
She pleads their cause to budget men.

(New Era with sacks of gold—Foreigners pleading.
New Era reaches out hands to budget.)

FATHER TIME:—

The time has passed!
You have amassed
A lot of facts from history;
There are only left these little ones.
Henceforth Father Time goes on
What shall I bring in future years,
A wreath of smiles or sheaves of tears?
What sayest Thou?
(Little ones in corner stone).

FAITH:—

Ah! Father Time, a life's brief span,
Seems short, 'tis true, to any man,
But what of Immortality
These little ones that here you see,
Are but the living corner stone
Of a new life and often grown
To greater usefulness than known
By men before.
The blood of churchmen pioneers
Has come down through a hundred years
A heritage these children know.
Shall they not carry on in faith
For hath not Christ their master said
They shall receive through faith their sight,
That leads them to the living light.
So lead thou on, Oh Father Time,
We shall not fear thy mark or sign.
We'll follow thee in faith and know
That God doth bless and guide, e'en tho
The way seems difficult, and so
We'll travel on with thee,
With confidence, that we
May share the joy, the pioneers
Found travelling through a hundred years.

On Saturday evening at 7:30, Rev. John Kennedy, D. D., dedicated the art glass windows which shall stand in the new century as memorials of the families active in the church of the past. Children and grandchildren delight to honor thus the memory of loved ones who bore the burden of their day and have gone to their eternal reward.

LIST OF MEMORIAL WINDOWS AND DONORS.

John Shanklin	1795-1877
Philura Shanklin	1808-1874
Lieut. Col. James M. Shanklin	1836-1863
Lizzie Shanklin	1837-1919
Donor, Robert F. Shanklin, Chicago, Ill., grandson of John Shanklin.	
Daniel Morgan, M. D.	1813-1879
Matilda Morgan	1816-1887
Donor, Miss Julia Morgan, daughter of Daniel Morgan.	
James Huntington Cutler	1829-1907
Donors, Mrs. James H. Cutler; Mr. W. H. Cutler and family.	
Gen. John W. Foster	1836-1917
Eliza Jane McFerson	1818-1913
Donor, Mrs. John W. Foster, Washington, D. C.	
Samuel Orr	1810-1882
Martha Lowry Orr	1796-1882
James L. Orr	1838-1919
Kate Howes Orr	1840-1887
Martha Orr Bayard	1836-1909
Donors, Samuel L. Orr, Mrs. G. S. Clifford, Mrs. Chas. Denby, Washington, D. C., grandchildren of Samuel Orr.	
Thomas Edgar Garvin	1826-1912
Cornelia Morris Garvin	1829-1897
Donors, Mrs. Cornelia Brown, Morris and Cass Garvin, children.	
George Cunningham	1855-1916
Susan Garvin Cunningham	1861-1900
Donors, George A. Cunningham, Jr., Mrs. J. Stuart Hopkins and Mrs. Ralph Lemcke of Indianapolis, Ind., children.	
Elizabeth Mills Gilbert	1829-1917
Donor, Mrs. E. C. Johnson, daughter.	
Matthew Dalzell	1825-1903
Donor, Mrs. Matthew Dalzell.	
Samuel Wylie Little	1832-1907
Donor, Mrs. S. W. Little and son, Harry W. Little.	
Mary Elizabeth Babcock	1831-1911
Donors, Mr. Howard Babcock of Chicago and Mr. Guilford Babcock, of New York City.	
Philip C. Decker	1838-1917
Donors, Mrs. Philip C. Decker and family.	

Windows are also placed in the Sabbath School in memory of the following:

Mr. and Mrs. Thomas Scantlin, by Miss Lavina and Miss Ethel Scantlin, daughters.

Mr. Nicholas Elles and Miss Adelia Elles, by Mrs. Elizabeth Elles.

Mrs. Charles Wedding, by Mr. Charles Wedding, Jr., son.

Mr. and Mrs. Charles S. Wells, by Mrs. W. H. Keller, daughter.

Mr. North Storms, by Mrs. North Storms.

Centennial window by Teachers and Scholars of Sabbath School.

Two bronze tablets also were dedicated, one erected to the ruling elders of a hundred years by the present Board of Elders, and the other to the ministers of the century erected by Mrs. Robert Smith, Miss Alice Smith, and Mrs. Harry Greek as a memorial to Robert Smith, Elder, for years Chairman of the Presbyterial Board of Ministerial Relief.

THE FUTURE.

Is the history of Walnut Street Church ended?

God forbid!

What has the future in store for her?

God knows.

But ringing down the ages comes
the declaration of the Apostle Paul,
as an exhortation to the church of the next generation.

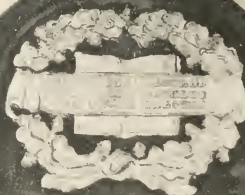
"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before; I press toward the mark for the prize of the high calling of God in Christ Jesus.

"*Nevertheless*—Whereunto we have already attained. let us walk by the same rule—let us mind the same thing. and my God shall supply all your need, according to his riches in glory, by Christ Jesus."

The trustees also announced the gift of a \$1,000 Liberty Bond to the Sabbath School by Mr. and Mrs. John Hubbs of St. Louis, Mo., as a memorial to their sister, Miss Hannah Hubbs and their children, Frances and John, Jr., all devoted members, in former years, of this Sabbath School.

Relics of by-gone days in fine needlework, books and pictures were on exhibition in the parlors under the care of Mrs. Edgar Garvin, Mrs. Alexander Gilchrist and Mrs. L. P. Benezet. Old records and documents were also open to inspection as well as a scrap book, compiled by Miss Alice Smith, of pew rent receipts, treasurer's reports, programs of entertainments, etc.

An impressive part of the Centennial Communion service on Sabbath morning was the reception into membership of the "Church of their Fathers," of four children of the fourth generation, who in the pageant of Friday represented the pillars and arch of the Church of the Future: Kendrick Orr, Dorothy Bohrer, Edwards Hopkins, Henry Babcock Veatch, Jr.



IN GRATEFUL MEMORY
OF THE DECEASED ELDERS WHO HAVE SERVED
WALNUT STREET PRESBYTERIAN CHURCH
SINCE ITS ORGANIZATION

1821 — 1921

DANIEL CHUTE 1821-59	LUKE WOOD 1874-76
JAMES GOODLETT 1821-31	F.W. SAYYER 1874-82
ELI SHERWOOD 1823-31	J.A. ZELLER 1879-82
WILLIAM OLMSTED 1828-55	JAMES L. ORR 1882-1919
LUKE WOOD 1828-47	J.K. BROWNELL 1882-85
JOHN LINDLEY 1828-60	J.N. KNOX 1882-85
CONRAD BAKER 1847-50	J.N. MC GOY 1882-96
M.W. SAFFORD 1850-62	E.G. JOHNSON 1882-84
JOHN SHANKLIN 1855-77	HIRAM K. WELLS 1884-96
SAMUEL ORR 1855-82	ROBERT SMITH 1885-1911
CHARLES WELLS 1861-63	E.F. SULLIVAN 1885-1903
HENRY F. BLOUNT 1861-68	S. GRICKWOOD 1891-93
C.C. TYRELL 1861-82	T.A. MC ELWAIN 1892-93
JOHN W. FOSTER 1869-82	S.W. LITTLE 1894-1907
DANIEL G. MARK 1869-82	E.G. JARRETT 1897-1903
ALEXANDER GOV 1889-77	FRANK COSS 1899-1903

ERECTED AND PRESENTED BY
THE SESSION CONSISTING OF

BYRON PARSONS 1883	S.N. RUTHERFORD 1913
HERMAN PFAFFLIN 1891	HARRY W. LITTLE 1915
MELVIN H. LOCKYER 1891	M.R. KIRK 1920
WALTER L. SULLIVAN 1894	C.W. CLARKE 1920
JOHN M. CULVER 1908	WILLIAM E. WILSON 1921
GEORGE S. CLIFFORD 1908	FRED RUEF 1921

NOVEMBER 1921



IN GRATEFUL MEMORY
OF THE MINISTERS WHO HAVE SERVED
WALNUT STREET PRESBYTERIAN CHURCH
SINCE ITS ORGANIZATION
1821 — 1921

REV. D. C. BANKS 1821
REV. CALVIN BUTLER 1831
REV. MC AFEE 1834
REV. JEREMIAH R. BARNES 1838
REV. SAMUEL K. SNEED 1846
REV. A. E. LORD 1848
REV. WM. H. MC CARER D.D. 1849
REV. J. P. E. KUMLER D.D. 1868
REV. SAMUEL CARLISLE D.D. 1872
REV. CHARLES HENRY FOOTE D.D. 1876
REV. JOHN QUINCY ADAMS D.D. 1878
REV. SEWARD M. DODGE 1881
REV. LELAND M. GILLELAND D.D. 1884
REV. OTIS A. SMITH 1891
REV. SAMUEL N. WILSON D.D. 1896
REV. CHARLES S. NICKERSON D.D. 1901
REV. JOHN W. KENNEDY D.D. 1907
REV. LESLIE G. WHITCOMB 1919
ERECTED IN LOVING MEMORY OF
ROBERT SMITH, ELDER.
NOVEMBER 1921

HECKMAN

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